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THE BATTLEFIELD

World Missions and World Peace:

A Study of Christ's Conquest.

By
Caroline Atwater Mason

"The Royal Banners forward go,
The Cross shines forth in mystic glow."
Fortunatus, Bishop of Poitiers, A. D. 609.

missions-European
title

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FOREWORD

Our book this year, sixteenth in the United Study Series, meets the argument that without war men and nations lose their sense of the heroic and sacrificial. Mrs. Mason argues that the constructive work of Foreign Missions furnishes a Christian equivalent for war and supplies the motives for heroism and self-sacrifice.

The author also shows that the seeds of this present conflict and of all wars between so-called Christian nations are found in the compromise of the Early Church with militarism, and summons us to a new Reformation which shall include world brotherhood.

The chapter on the Conquest of Europe: West, affords an admirable historical background for study books on Latin America while the history of the Greek Church throws light on the religious life of Russia and the Balkans.

Throughout the book comes a faint echo of far-off prayers of Apostles of Peace in all generations. It is met today by a cry of agony from countless women whose light and joy are blotted out by this war. They are suffering with a courage and devotion

that command our admiration and lead us to self-examination. What sacrifice are we making for our King and His conquest? What is our attitude with regard to war?

May the study of this book lead us to a new conception of our duty as Christians toward World Missions and World Peace.

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INTRODUCTION

This book is written, as the books which have preceded it in our united study of missions were written, because the Kingdom of God has begun on earth.

When the fulness of the time was come, Jesus Christ was born into the world to manifest the truth that God is the Father of all men and that all men are brothers.

The Good News spread abroad.

On the holy night when the Child of Mary was cradled in the manger of Bethlehem and the heavenly host gave glory in the highest to God, because on earth peace had come, and to men good will, the shepherds who saw this thing also "made known abroad the saying which was told them concerning this Child."

This purpose of spreading abroad the glad tidings was supreme in Christ's first disciples. They received their commission from their Master in the words: "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Immediately following their proclamation in the city of Jerusalem, persecution arose, and they that were forced to leave the city went everywhere preaching the word. Soon the leaders of the church in Antioch

(where first the disciples were called Christians), were moved by the Holy Spirit to separate Barnabas and Saul and send them forth on a wider mission. From that day until his death in the year of grace 67, Paul journeyed throughout Asia Minor and Greece, even into Italy and presumably Spain, laboring mightily that he might make known among the heathen the unsearchable riches of Christ.

Such was the birth of the Christian Church and of what we name foreign missions (a term unknown to the New Testament)—not two things but one. The extension of the Kingdom of the Prince of Peace throughout the earth was inseparable from the initial conception of that universal, spiritual Kingdom. Today we, who call ourselves Christian, know surely that to us is committed the same sacred trust.

The Present Crisis.

But at this hour we are facing a crisis unprecedented in the history of the Christian Church, for today the greatest war of all history is being waged with a disregard for human life and a ferocity unparalleled in the annals of war; nations seem to have returned to primitive barbarism, nations which for centuries have known the religion of the Prince of Peace.

In North Africa one hears every Friday the Moslem prayer: "God make their wives widows and their children orphans and give their possessions to be the possession of the followers of Islam, Amen."

Such petitions shock our Christian ears, but not one whit less contrary to the spirit of Christ are

petitions offered in the name of Christ today in the Churches of Christian Europe.

What is the significance of the present situation? Does it mean that Christianity has broken down—that there is no good news of peace and good will to take to those who sit in darkness—that it is useless to send missionaries, since Christendom by its deeds of horror is declaring null and void the mission on which we were used to send them? Does it mean, at the very best, faint-hearted faltering, groping uncertainity and confusion, all along the line of the missionary enterprise?

For an hour this has indeed been threatened, but that hour has passed. What succeeds to this is a solemn conviction that by the wrath of man and the scourge of war, God permits the eyes of the so-called Christian nations to be opened to the results of that partial acceptance of His Son, which through generations has passed current. Today this semi-Christianity proves its weakness in its inadequacy to restrain greed, ambition, or the passions of hatred and revenge. It is emphatically not the religion of Christ which has broken down at this crisis, but the prevailing misconception substituted for its divine demands.

Yes, War, the War of the Nations, calls us back to the Prince of Peace and impels us with unexampled power to accept the full import of His teaching as the only hope of the race, to carry forward His royal banners and to establish the reign of good will to all mankind.

The Kingdom and Conquest of Peace.

This then is the twofold purpose of this book; first, to study the Kingdom of Christ as a Kingdom of Peace now maimed and menaced by war; second, to study Christ's conquest of the world in the past and the outlook for it in the future. With this comes the challenge to the Church that in its holy warfare there shall be enlisted the enthusiasm, heroism, self-sacrifice and self-devotion which have been, and still are, associated with the destructive energies of physical warfare.

That which forever works against peace on earth is war, "the deliberate, organized killing of one body of human beings by another body of human beings." And yet war has its defenders. These claim that only by war can patriotism and national feeling be fully aroused; also that war is required by the race for the development of the heroic and manly virtues.

What of war as required in order to cement patriotism and stimulate national enthusiasm?

Those who look below the surface see in the present war the issue and climax of that exaggerated national feeling which men mistakenly count patriotism, and which is in reality *egotism writ large*. Love of country is a noble passion when it is rooted in love to God and love to man; when it violates and denies both, it becomes an inflamed and murderous passion, justifying every crime committed in the name of *my* country. Exultation over the triumph and enrichment of one's own nation by the spoliation and oppression of other nations is the very essence of

heathen savagery. The patriotism and national unity which must be stimulated by wars of aggression should be developed into the love of all men, into conviction of the solidarity of the race and the passion for humanity.

And what of the requirement that war is needed periodically to develop heroic and manly virtues?

We answer that undeniably war has developed these. Fierce contempt for human life, whether his own or that of his fellowmen, is essential to the soldier's trade. Without doubt military discipline engenders toughness of fibre and a high degree of physical endurance. "But when we gravely ask ourselves whether war's wholesale organization of irrationality and crime be our only bulwark against effeminacy, we stand aghast at the thought."

The heroism of the warrior is shown supremely in his willing sacrifice of his life for a cause. This glory no advocate of peace would deny to men who have fought and died for their country through all the ages. But humanity is sweeping onward, and its future heroisms lie in the realm of saving men, not of destroying them; let men rather die to bless than to curse their fellowmen.

Is War Compatible with the Teachings of Christ?

To the sincere follower of Christ the supreme test to be applied to war must be,—Is the organized slaughter of men by their fellowmen according to His will and purpose?

Let us see.

When Christ was foretold in prophecy He was named the Day Spring from on high who should guide our feet into the Way of Peace, the Prince of Peace who should judge among the nations that they might not learn war anymore; His government was to be established in peace; His people should dwell in peaceable habitations and in sure dwellings and in quiet resting places; the work of His righteousness should be peace and the effect of it quietness and assurance forever. His mission was to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that were bruised. He taught men saying, Blessed are the meek; Blessed are the peace-makers; Love ye your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven. He ratified anew the Ten Commandments, including, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet,—those three commandments in the breaking of which war chiefly consists. He summed up His teaching thus: Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself; and all things whatsoever ye would that men should do to you, do ye even so to them. The fruits of His spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Teaching of the Apostles

The Apostles of Christ thus continued His teaching:

Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not returning evil for evil, or railing for railing . . . God hath called us unto peace.

Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Christ suffered for us, leaving us an example that ye should follow in His steps; who did no sin, neither was guile found in His

mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not.

Seek peace and pursue it.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. Not as Cain, who was of that wicked one and slew his brother . . . Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

No argument can be required, no emphasis can be added by comment upon these divinely inspired injunctions. It was the will of Christ that the citizens of His Kingdom should not have pride and hatred in their hearts, revenge and retaliation in their purposes, violence and murder in their hands. All men were brothers and the sanctity of human life was declared and established.

The Double Standard.

Those nations which are known as Christian in our day, and which, none the less, systematically seek to build up their power by military force, defend their attitude by the argument that, while Christ without doubt enjoined the principles and practices of peace, of mercy and of truth upon individuals, He did not forbid the opposite principles and practices to state and nation as such, since upon these opposite things alone can national greatness be built up. This colossal error, prevailing in the chancelleries and courts of Europe, has reached its consummation in the present world conflict. It has had its working in two several channels,—diplomacy and war.

In diplomacy the principle is briefly described by its own advocates as follows:

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> The first duty and most exalted object of the occupant of a diplomatic post is, and must always be, to obtain the advantage for his employer in all political transactions . . . Such a position justifies the employment of hostile methods, cunning and deception just as war itself does, when, as often happens, the relations between States may be termed latent war.

In warfare this principle has been clearly stated in the sentence of a famous English Admiral, "The essence of war is violence; moderation in war is imbecility." And again by Frederick the Great, who wrote to his nephew, his successor-to-be on the throne of Prussia, as follows:

> Mark this well, my dear nephew, there is nothing which tyrannizes over the mind and heart so much as religion, because it agrees neither with our passions nor with the high political views which a monarch should entertain. With regard to war, it is a business in which the slightest scruple spoils the whole matter. In fact, where can an honest man be found willing to carry on a war, if he had not the right to make regulations justifying pillage, incendiarism and carnage? "

Place is left for nothing but boundless confusion when Christian men are bidden in private life to follow the dictates of Christ and in national life those of unbridled selfishness, greed, trickery, and violence. The double standard of morals, i. e. for the individual and the State, has now had its full outworking and has proved itself the devil's own contrivance for the ruin of the race.

Looked at in the light of history, past and present, we find war to be a survival of the lower nature in man, the persistence of which is fatal to true progress.

Spiritual Conquest a Substitute for War.

*"We need to discover in the social realm the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible."**

This "moral equivalent of war" in personal and national development we dare to declare, was discovered almost two thousand years ago, when our Lord Jesus sent His disciples forth on the supreme enterprise of human history, that of redeeming mankind from strife and sin. That enterprise is even now scarcely more than begun.

In place of physical war, with its extravagant and useless sacrifice of life, its riot of bestial impulses, its appalling desolation, misery, and destruction, Christ's conquest proposes a moral and spiritual world war in which all His people can unite against the forces of sin. Here is a conflict not divisive, but unifying, a work of peaceful construction, in place of that of malign destruction. Here is full scope, full demand for the heroic, the robust, the manly virtues, as well as for the womanly and maternal ministry. Here above all we find the sacrificial element which alone has ennobled militarism, the chivalry which defends the weak and frees the enslaved and the oppressed; the stern unflinching grapple with cruelty, superstition, idolatry, in the name of redeeming love. Can the human mind conceive a nobler enterprise?

* See *Varieties of Religious Experience*, Wm. James, chap. XV.

OF military religion Christianity had been at first the extreme negation. When the Cross was carried in the forefront of the Roman armies (312 A.D.) it was evident that a great change was passing over the once pacific spirit of the Church . . . The stigma which Christianity had attached to war was gradually effaced. At the same time, the Church remained, on the whole, a pacific influence . . . The transition from the almost Quaker tenets of the primitive Church to the essentially military Christianity of the Crusaders was chiefly due to another cause—to the terrors and to the example of Mohammedanism . . . The spirit of this religion slowly passed into Christianity and transformed it into its image . . . It would be impossible to conceive a more complete transformation than Christianity has thus undergone and it is melancholy to contrast with its aspect during the Crusades the impression it had once most justly made upon the world, as the spirit of gentleness and of peace encountering the spirit of violence and war.

Lecky's History of European Morals.

ANALYSIS OF CHAPTER I.

Proposition: How did Militarism gain Entrance to and Foothold within the Church?

(a) The Early Church Essentially Missionary.

(b) The Early Church Essentially Anti-militaristic.

(c) Contemporary Testimony to the Peace Principles of the Early Church.

(d) Changes in the Church in the Third Century.

(e) Constantine the Great and his Use of the Cross as a Military Symbol.

(f) Growing Autocracy of the Popes.

(g) Military Activities of the Popes from the Sixth to the Sixteenth Century.

(h) The Protestant Reformation.

(i) The Reformers adopt the Use of Physical Force in Defence of Protestant Christianity.

(j) The Wars of Religion follow.

(k) The Work of Reformation Unfinished.

CHAPTER I.

WAR AND THE KINGDOM

And so for the first time (three centuries after the birth of Christ) the meek and peaceful Jesus became a God of Battle, and the Cross, the holy sign of Christian redemption, a banner of bloody strife. This irreconcilable incongruity between the symbol of universal peace and the horrors of war, in my judgment, is conclusive against the miraculous or supernatural character of the vision of Constantine. *Dean Milman.*

THE Kingdom of Christ and physical warfare are unalterably opposed to one another, the one being the supreme expression of love, the other of hatred. War "lowers moral ideals, spreads leprous vice, makes of religion a thing of grotesque hypocrisy, paralyzes missions, throttles the world." Today, however, we find throughout the world Christians, as a matter of course, engaged in war or in pursuits which sustain and promote war. If war, the resort to brute force, the organized slaying of man by man, has been universally accepted among Christian people as right and necessary, *how has it happened?* Somewhere along the way an element hostile to the fundamental purposes of Christ's Kingdom must have entered in to thwart and frustrate the spiritual conquest of the world. The point when, and the means by which the militaristic element found its way into the Christian

Church, and its growth to permanent and controlling influence therein, form the theme of the present chapter.

(*a*) *The Early Church Essentially Missionary.*

In our introductory pages the essentially missionary character of the Apostolic Church was brought out; the extension of the Kingdom of Christ was the mainspring of action among His immediate followers. Not less was this true in the centuries succeeding the apostles. By the end of the first century the new religion had been preached from Babylon to Spain, from Alexandria to Rome. At the opening of the fourth century it had reached the confines of the Roman Empire, although still persecuted and oppressed by the imperial government. It was above all a missionary religion.

(*b*) *The Early Church Essentially Anti-militaristic.*

The Church was founded by Him who without resistance shed His own blood and forbade the shedding of the blood of others by His disciples. Purified by persecutions and crowned by martyrdom, the Church of the early centuries clung closely to the commands of her Lord. The ancient Roman world was a world without love; the life of the Christians was a life of love. "Behold how they love one another!" was the common exclamation among the heathen. In astonishment it was added, "They love each other without knowing each other."

In face of persecutions of unexampled cruelty

and martyrdom perpetual, we find no curses, no expression of hatred, of revenge, of anger, on the lips of Christians. Literally did these early followers of the Crucified follow His command: "Pray for them which despitefully use you and persecute you." Martyr voices rose from the flames continually in prayer for the Emperor, the judges, the executioner. Through all the thousands of Christian inscriptions in the Roman Catacombs not one has been discovered expressing resentment or even reproach. Peace is the all-prevailing note. "In the first two centuries of the Christian Church the moral elevation was extremely high," is the testimony of that careful and impartial scholar, Lecky.

But Rome was first and foremost a militant and military power. The Christians of whom we have knowledge, were Roman citizens. What was their attitude towards military service? It has been quaintly said: "It is as easy to obscure the sun at midday as to deny that the primitive Christians renounced all revenge and war."

There can be no doubt that in theory the Church stood sternly against all participation in war for many generations after the Apostolic Age. All who bore the sword were excluded from the number of catechumens, and Christians who voluntarily became soldiers were excommunicated.

How could the officer or the soldier perform his duties without denying his faith? For long the two callings were deemed incompatible and the officer preferred to resign his position, the soldier to leave the ranks rather than to give up his Christian profes-

sion. Those who could not do this were often obliged to purchase fidelity to their Lord with their blood.*

(c) *Testimony to the Peace Principles of the Early Church.*

Justin Martyr, A.D. 103-166, in his first Apology says:

> We who hated and destroyed one another . . . pray for our enemies, we endeavor to persuade those who hate us unjustly to live conformably to the beautiful precepts of Christ . . . *We, who in times past killed one another, do not now fight with our enemies.*

Tatian, contemporary with Justin Martyr, speaks of soldiers and Christians as distinct characters and says further that Christians *declined military commands.*

Irenaeus, 120-200, affirms that the prophecy of Isaiah, which declared that men should turn their "swords into ploughshares and their spears into pruning hooks," had been fulfilled in his time, for the Christians, he says, "have changed their swords and their lances into instruments of peace and *they know not how to fight.*"

The great Emperor Marcus Aurelius, 121-180, an inflexible enemy to the early Christians, during whose reign their blood flowed continuously, gave powerful witness to their practice of refusing to commit acts of slaughter even under military compulsion.

Passing over many notable witnesses, with Origen and Tertullian, two of the greatest of the Latin Fathers, we reach the middle of the third century.

* Uhlhorn.

Origen unreservedly admits that his fellow Christians do not bear arms and justifies their refusal on the ground that *war was unlawful.*

Tertullian laid down the bold proposition that "Christ by disarming Peter disarmed every soldier." According to his testimony, not a Christian could be found among a certain section of the Roman armies, including more than a third of all the legions, and he appeals to the Sermon on the Mount to prove that war is irreconcilable with Christianity.

The positive assertion made by Dymond and others that for two hundred years not a Christian soldier is on record in the Roman armies may seem strong, but it is confirmed by Rome's historian, Gibbon, whose critical attitude towards the Christian Church is well known.

> The Christians refused to take any part in the civil administration or the military defence of the empire. Some indulgence might perhaps be allowed to those persons who before their conversion were already engaged in such violent and sanguinary occupations, but it was impossible that the Christians, without renouncing a more sacred duty, could assume the character of soldiers . . .

The following certified instances illustrating the Christian position in the years immediately preceding the reign of Constantine are given by Gibbon:

Maxmilian, a Christian youth of Africa, was brought before a Roman tribunal by his father to be enrolled as a soldier. When the proconsul asked his name, he replied: "I am a Christian—I cannot fight." He was enrolled but still refused to fight. He was told that he must either serve or die.

He again replied, "I am a Christian! I cannot fight, even if I die!" Whereupon he was executed.

Marcellus, the centurion, on the day of a public festival threw away his belt, his arms, and the ensigns of his office, and exclaimed with a loud voice, that he would obey none but Jesus Christ, the Eternal King, and that he renounced forever the use of carnal weapons and the service of an idolatrous master. As he was convicted by his own confession, he was condemned and beheaded for the crime of desertion.

It may be accepted on testimony of unimpeachable witnesses that for two hundred years, constituting a period of marvelous peaceful missionary expansion, the Christian Church maintained a consistent position against war. This is a period of time exceeding by two generations that of the existence of the United States as a nation. In view of the warlike conditions of the heathen world, the general contempt for human life and the limitations of human nature, it may be considered as one of the most remarkable records of history. But a change was gradually approaching.

(*d*) *Changes in the Church in the Third Century.*

We can see tokens of the new day late in the third century. The Roman Imperium, the stamp of the imperial authority and political organization of Rome, was now visibly being set upon the Church. The clergy, after 250 A.D., were regarded as a sacrificing priesthood, wholly distinct and separate

from the laity. The demand for holiness of life was insensibly transferred from the Church at large to the clergy. In place of the primitive democracy of the Apostolic Church we have now an ecclesiastical aristocracy. Even earlier than 250 A.D. the bishop of Rome had begun to contend for the supreme headship of this organization to which the term hierarchy is commonly applied. The claim to a universal bishopric was already shadowed forth.

Ease, wealth, and popularity began to flow into the once despised Christian Church in the city of Rome. The office of bishop was eagerly contended for. As Christianity became popular and influential, it began to compromise with pagan requirements, to change from its strict monotheism and its simple faith in Jesus Christ.

Among changes so profound within the Church—from democracy to hierarchy; from simplicity to pride and luxury; from the worship of One God and His only Son to the idolatrous reverence for countless intermediary saints, what can be looked for but the coming of that other change—from peace to militancy? All these changes were due to the almost irresistible pressure of the Roman genius and spirit. That spirit was supremely warlike, military. It triumphed with Constantine the Great.

(*e*) *Constantine the Great.*

At the time of the accession of Constantine, the Roman Empire was in a state of anarchy and con-

fusion, threatened by forces of disintegration from within and without. The Church, rallying from the last great persecution (known as the tenth) begun in the year 303 A.D., showed itself still vigorous and in numbers reaching eight million. That Constantine, who had been brought up among Christians and in an atmosphere of toleration, perceived in the Church a prop to his falling empire at this crisis, shows him to have been a statesman.

The story of Constantine's so-called conversion in 312 A.D. is familiar. Marching against Maxentius, his rival for the imperial throne, at noonday he saw a shining cross in the heavens and over it the words, *In hoc signo vinces*, By this sign, conquer. In the night Christ appeared to him and commanded him to make this cross his standard and bear it before him into battle, with certainty of victory.

In fulfilment of this direction Constantine had a banner (the Labarum) prepared, bearing the cross and the monogram of Christ. He himself set a cross on his helmet, and his soldiers painted it upon their shields. Then he led his army from victory to victory under the banner of the Cross, until, in the bloody battle of the Milvian Bridge, the power of Maxentius was entirely broken. He and his army were cut to pieces. His Prætorian guard had fought with the valor of veterans; no one of them had yielded a foot; they lay in ranks, as they had stood, on the field of battle. The rest of the army and the tyrant had been ingulfed by the waters of the Tiber. Constantine held this to be a gift from the Christians' God. . . . It has proved impossible to make away with the fact that, first in the war with Maxentius and after that more and more prominently, the Cross was the banner under which Constantine fought and conquered.*

* Uhlhorn:

The Cross a Military Symbol.

Thus, for the first time, as has been said by Milman, the Cross was chosen for a military symbol. The Cross—the supreme symbol of non-resistance, of humility, of forgiveness, of submission, of self-sacrifice, of infinite love—was adopted to insure the Pagan Emperor success in the bloody slaughter of thousands of his fellowmen, that so he might hew his way to the goal of his ambition, the throne of world empire. The Emperor's failure to enter personally into a knowledge of Jesus Christ as Saviour is only too grimly attested by the triple murder of wife, of son, of nephew, which stained his later life. The great German historian, Niebuhr, said: "Many judge of Constantine by too severe a standard, because they regard him as a Christian; but I cannot look upon him in that light. The religion which he had in his head must have been a strange jumble indeed." Statues of Constantine show him holding a spear, but the spear bears the form of a cross. His coins bore on one side the monogram of Christ, on the other the figures of the Sun-god in whose honor he named the Christian festival day, the first day of the week.

On the day when Constantine entered Rome, as conqueror, his hands still red with blood, his banner displaying the cross, greeted Melchiades, its Christian bishop as a friend and gave him the *domus Faustae* in the Lateran Palace for his dwelling, Christianity surrendered her sublime distinction of the religion of peace. From that day forward,

"like Constantine, the Church has found *new incentive to war in the religion of peace.*" With that meeting of Melchiades and Constantine, Peace and War kissed each other.

It may be said of Constantine that he recognized Christianity, patronized Christianity, imperialized Christianity, militarized Christianity. It is to him, also, that the world owes the foundation of the union of Church and State. But the fact that by his intervention suppression and persecution of the Church ceased, has blinded Christian people from his day to ours to the evil wrought. Above all, it has blinded the Church to its loss of the principles of peace. This loss far from being complete, however, in the time of Constantine was slow, gradual, but steadily progressive.

A year after his entry into Rome, A.D. 313, Constantine issued from Milan his famous Edict of Toleration, which brought to an end the persecution of Christianity. In return for so great favor, the Church readily submitted to the right of the Emperor to act in religious affairs as *Pontifex Maximus*, High Priest of the Church of Christ. To the bishops were given highest privileges, increase of wealth and power. They bowed before the imperial will. They carried out without demur the commands *that all Christians should henceforth return to the obligations of the military oath and that any who refused to bear arms should be declared outcast from the Church.* Reversal was never more complete.

(f) Autocracy of the Bishops of Rome.

Half a century after the Edict of Milan, Constantine having withdrawn the seat of empire from Rome to his newly built city of Constantinople, enormous access of power thereby falling upon the Roman bishops, we find those prelates far indeed removed from the humility which had distinguished the primitive servants of Christ. Surrounded with pride and luxury, they had contracted the "insolent vices of prosperity" and lived in greater magnificence than the emperors themselves had known. Step by step they were advancing their claim to universal supremacy.

The next great onward stride came in the middle of the fifth century. Pope Leo I, perceiving the doom of the Roman Empire sealed, snatched the sceptre of power from the helpless, non-resident emperors and made it his own. In order to claim universal sway, Leo advanced the celebrated passage from Matthew XVI: 18, 19, and on the basis of that claimed power over the souls of all men through time and through eternity. This incredible prerogative, the most awful ever claimed by mortal man, belongs still, according to the Roman dogma, to the Roman pontiff, his to transmit for all time to his successors.

During the pontificate of Gregory the Great, whose life rounds out the sixth century, the Church became the largest landowner in Italy. Thus was ushered in the temporal power of the Bishops of Rome. As lords of a great Italian principality, the Popes maintained their own armies. Although their military power

proper was not conspicuous, it could always be reinforced by appeal to one of the great secular princes for the aid of his armies.

(*g*) *Military Activities of the Popes.*

Through the Dark Ages the papacy sank into a slough of weakness and wickedness from which the genius of a Hildebrand was hardly able even for a time to redeem it. The eleventh and twelfth centuries saw Christian Europe in arms against the Moslem rule in the Holy Land. The Crusades originated in the Church and were furthered with all the power of the papacy.

The thirteenth century was a time of perpetual war and tumult in Europe, but it was also a time of religious awakening. Groups of earnest seekers after divine truth sprang up everywhere. Among these were the Apostolicals, the Brethren of the Free Spirit, the Waldenses or Poor Men of Lyons, and the Albigenses. Several of these sects protested against the temporal power of the Pope, several against war. All pleaded for a return to the purity and simplicity of the Gospel; all protested against the corrupt practices of the clergy. Against these heresies the papal sword was unsheathed. Innocent III, 1191-1216, was the first Pope to employ armed forces for the suppression of heresy. To him also the Roman system owes the Inquisition, an instrument used by every Pope after him for three centuries.

At Innocent's bidding, Earl Simon de Montfort headed an army which devastated the fair cities and

fields of France, until through vast regions not a living thing survived. Every soldier was promised forgiveness of his sins as a reward of bloodshed. The war-cry of Earl Simon's army was,

"*Up, soldiers of Christ! Crush the heretic and win your soul's salvation. Up for the new crusade! Slay and spare not! Slay all! God will know His own.*"

In 1234 Pope Gregory IX declared: "It is not fitting that the Apostolic See should withhold its hand from bloodshed, lest it fail in the guardianship of the people of Israel."

In the year of Jubilee, 1300, Pope Boniface VIII seated himself in the Church of St. Peter on the throne of Constantine, girded with the imperial sword and wearing a crown. Waving a sceptre, he shouted, "I am Cæsar!" In 1302 Boniface issued his famous bull known as *Unam Sanctam* which claimed the supreme right of the Roman See to control both the spiritual and the material sword.

Following the return from Avignon the Popes of the fifteenth and early sixteenth centuries were little more than secular Italian Princes waging continual wars to defend their territory, the Papal States, against the aggression of other Italian Princes. The more ambitious of these Popes attempted to found hereditary dynasties and sought to add to their dominions by wars of conquest. Such was Julius II of whom Erasmus wrote in his notes to his Latin version of the New Testament: "I saw with my own eyes Pope Julius II at Bologna, and afterwards at Rome, marching at the head of a triumphal procession, as if

he were Pompey or Cæsar. St. Peter subdued the world with faith, not with arms, or soldiers or military engines."

The secular historian, Froude, declares, No imagination could invent, no malice could exaggerate what the Papal Court had really become under Alexander, and Julius and Leo X. A second Hercules would be required to drive sewers under the mass of corruption and personal profligacy which surrounded the throne of St. Peter.

That, despite these conditions, there still lingered a notion in Christendom that the Kingdom of Christ was ideally a kingdom of peace is shown by the following incident:

In the month of December, 1515, Pope Leo X (successor of Julius II) administered the communion to Francis I, King of France, and forty of his nobles. These latter having confessed that they had borne arms against Julius, Francis apologized for them in these words: "Holy Father, do not wonder that all these were the enemies of Pope Julius, because he was our chief enemy, and we have not known in our time a more terrible adversary in war than was Pope Julius; for he was in truth a most skilful captain and would have made a better general of an army than a Pope of Rome."

Leo X, 1513-1522, less warlike by nature than Julius II, was nevertheless constantly embroiled in campaigns to increase the riches and power of his family, the Medici.

(*h*) *The Protestant Reformation.*

In the fourth year of Leo's reign, in the city of

Wittenberg, the monk Martin Luther nailed to the church door his theses condemning the sale of indulgences, authorized by the Pope for the securing of funds desired for the rebuilding of St. Peter's. The Reformation followed. Up to this time we must clearly understand that Western Europe knew the organized religion of Christ *solely through the Church of Rome.* Christianity had come to be associated with corruption, greed, selfish ambition, and militarism. To bring it back to its initial standards was the colossal task of the Reformers.

In 1516, the year before his famous defiance of Rome's traffic in the sins of men, Luther had read a remarkable new translation of the New Testament by a man called Erasmus. As Erasmus is little known in comparison with Luther and Calvin, a brief outline of his services to the cause of reform will be given. It will be seen that, while Luther proved himself the boldest of the Reformers and the one whose activities in the political field most effectually revolutionized Europe, he voiced a general protest which could no longer be suppressed.

John Colet, 1466-1519.

In the year 1452, Savonarola, the Florentine Reformer, was born. In 1486 he began preaching against the vices of the Papacy. About the time that Columbus discovered America, a young Oxford student, John Colet, went to Florence and there came under the influence of Savonarola's reforming zeal. At Rome—then ruled by the most infamous of Popes, Alexander VI (Roderigo Borgia),—Colet saw, with grief and tears, the

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THE WORK OF WAR FOR WOMEN

The Belgian Mother, 1914

iniquity in high places. The Popes, he declared, "wickedly distil poison to the destruction of the Church." "Oh, Jesus Christ," he cried, "wash for us not our feet only, but also our hands and our *head!*"

Returning to England, Colet was made Dean of St. Paul's, London, and from this pulpit he preached his new doctrines of love, peace, universal brotherhood, the union of the believer with Christ by spiritual, not mérely sacramental bonds. Christians must receive their direction from Christ Himself. "When men out of hatred and ambition fight with and destroy one another, they fight under the banner, not of Christ, but of the Devil . . . An unjust peace is better than the justest war." Thus Colet preached at St. Paul's in 1505.

The Oxford Reformers. In his efforts towards reform Colet was joined by Sir Thomas More, one of the most famous figures in England's history, and by the Hollander, Desiderius Erasmus, born in Rotterdam in 1466. Forced by his guardian into a monastery, he rebelled against monkish life and when he came of age forsook it; destined to become the most famous scholar of his day, his genius was soon recognized. Of all intellectual leaders of the sixteenth century the view-point of Erasmus is now seen to have been most modern, most advanced. But in courage of action Luther went far beyond him. In 1511 (Julius II, the warrior-pope, being then head of the Roman hierarchy), Erasmus published a satire called "Praise of Folly," which opened the eyes of men all over Europe to the need of reform in the Church. He

pictured the Pope as one of the votaries of Folly, who, instead of "leaving all" like St. Peter, bent himself to add territory by war to "St. Peter's Patrimony."

In all his writings, Erasmus protested not only against the corruption of the Church, but against the false policy which sacrificed the good of the people to the ambition of their kings and kept Europe perpetually at war. "It is the people who build cities, while the madness of princes destroys them," he exclaimed; "the people love peace but their rulers stir up war . . . Kings who are scarcely men are called 'divine': they are 'invincible' though they fly from every battle field; 'serene' though they turn the world upside down in a storm of war: 'Catholic' though they follow anything rather than Christ." Far in advance of his time, Erasmus urged the principles of liberty, of peace and of the rights of the people now comprehended in the term 'democracy.' But in his copiously annotated translation of the New Testament from the original Greek into Latin, with the view of later translation into the vernacular, he achieved his great work. In this version, published in Basel in 1516, Erasmus was popularly said to have "laid the egg which Luther hatched." More than any other book, this version with its pungent notes prepared the way for the religious reformation. In his preface Erasmus said,

> I wish that even the weakest woman should read the Gospels—should read the Epistles of Paul—and I wish that they were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens.

I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveler should beguile with their parables the tedium of his journey.

In the fierce struggles which raged in Europe after 1524, Erasmus held aloof. Made of no heroic stuff, he was rather the herald than the reformer. Luther's vigor and boldness offended him, although he admitted their efficacy. "God has given to this last time," he said, "on account of the greatness of its diseases, a sharp physician."

The Effect of the Reformation upon Rome.

What was the effect of the Reformation upon the Church of Rome? The stern challenge of Luther and his fellow-reformers roused the Papacy to the necessity of at least an outward show of conformity to Christian standards of morality. As regards militarism, since the sixteenth century no Pope has been seen personally conducting military operations. The Popes, however, retained their standing armies down to the year 1870. The army of Pius IX fought fiercely to retain the Patrimony of Peter in the year 1860, but it was overpowered. Ten years later the Italian army entered Rome. With Italy free and united the temporal power of the Papacy came to an end. The Popes, now protected by a force of less than two hundred armed men (made up of the Swiss Guard, the Noble Guard and the Palatine Guard) show themselves inclined, perforce, to the offices of peace rather than those of war, but the Roman Church remains unchanged in the principles and practices of militarism.

(i) The Reformers adopt the Use of Physical Force in Defence of Protestant Christianity.

What of the reformed religion, the Protestantism of Luther, Colet, Calvin, Erasmus and the other reformers of the sixteenth century? It broke sharply from the corruption, the greed, the superstition of the Roman system; it marked a mighty onward stride in human development. Did it break with militarism? Did it seek to render effective Christ's teachings of peace?

Unhappily, no.

Both Luther and Calvin were firm believers in the union of Church and State. Neither leaned towards democratic principles. Calvin's position was essentially that of the Popes, that it is the duty of the State to use the sword in behalf of the Church. He upheld the use of force also by the Church itself in matters of dogma and doctrine even to the extent of the burning of heretics. This is established by his own action in causing the burning of Servetus at the stake for heresy, a measure approved by the German reformers, Melancthon and Bucer. Calvin declared expressly in his 67th epistle that certain Papist and fanatical sectarians "ought to be repressed by the avenging sword."

Luther held, as did the English reformers, that the monarch was head of the Church; he also supported the divine right of kings. His positions were inevitably affected by his need of support, in his work of reform, from princes, such as the Electors of Saxony and of Hesse.

His attitude towards war may best be given in his own words, quoted from his papers on practical questions:

> It is very true that men write and say often what a curse war is. But they ought to consider how much greater is that curse which is averted by war . . . Thus we must look at the business of war or the sword with the eyes of men, asking, Why these murders and horrors? It will be shown that it is a business, divine in itself, and as needful to the world as eating or drinking or any other work.

That most of the sixteenth century reformers believed in repelling schism by force and openly called upon the civil power for the support of arms, cannot be denied. Luther, Calvin, Cranmer, Knox, the founders of the reformed Churches in their respective countries, resorted to the same measures to check and to punish opposition which were common to the Church of Rome. We have already seen that certain leaders of this epoch stood firmly against warfare, John Colet and the Hollander, Desiderius Erasmus. "Those who defend war must defend the dispositions which lead to war," Erasmus declared, "and these dispositions are absolutely forbidden by the Gospels. Since the time that Jesus Christ said, 'Put up thy sword into its scabbard,' *Christians ought not to go to war.*" But the counsels of Erasmus and of the other Oxford Reformers were lost in the division which arose between them and the stronger party in the Reformation.

From the day when, in 1530-31 the Smalcaldic League was formed by a group of protesting princes and civic governments, the Reform movement was

unalterably committed to armed resistance. Each party of the League pledged himself to the following compact:

> As soon as any one of them should be attacked for the Gospel's sake . . . all should at once proceed to the rescue of the party thus assailed, and aid him to the uttermost of their ability.

From the fourth century to the seventeenth, but one distinct, sustained protest against the motives and practices of militarism was raised within the Church, that voiced by the Bohemian or Moravian Brethren, first known in the year 1457.

(j) *The Wars of Religion.*

For a hundred and fifty years following the bursting forth of the Reformation, Europe was divided into two great military camps, those of the Catholic and Protestant Leagues. The armed hostilities between these two religious-political parties, known as "Wars of Religion," were sustained with unexampled severity until the year 1648 when the Catholic and Protestant States engaged to live in amity without regard to forms of religion, and the Treaty of Westphalia was signed.

This chapter of history is a painful one always to the Protestant mind. It would be far more acceptable to us to be able to claim for the reformed religion that it went all the way back to Christ, to the teachings of the Apostles, to the practices of the Early Church. But human development, above all in the spiritual realm, is slow and subject to many shortcomings and reactions.

To the sixteenth century reformers is due the reverence of all succeeding generations for their mighty work in freeing the enslaved human mind and conscience. The spirit of inquiry and of obedience to Christ Himself, instead of to an ambitious and corrupt hierarchy, was fully roused and is still working. But when we are confronted, as we are continually today by the sneering or despairing charge that Christianity has "broken down," as shown by the present world war, let us answer without hesitation that *what has broken down is the political compromise which the Church accepted with Constantine.* The pure religion of Christ suffered eclipse in that day. It remains the ideal yet to be made real and regnant among men and nations. Thus faith and hope take the place of doubt and despair. "Christianity left behind? It is millions of years ahead, so far ahead that it is still dim before our vision."

(*k*) *The Work of Reformation Unfinished.*

Great is the responsibility upon the Christian Church, as it carries the Gospel to heathen people, to give them the true Gospel of Christ, whole, pure, unmixed with the alloy which has entered in to dim its lustre.

Back to Christ Himself we must go and learn of Him the laws of His Kingdom, so to teach them to the nations. Then there may yet rise truly, not nominally, "Christian nations."

The Reformation, nobly begun in the sixteenth century, stopped short when it struck against the

enormous problem of war. Nevertheless, there was then and has been all the way down through the ages, lingering in the hearts of Christ's followers, a desire to follow His teachings of peace, brotherhood, good will among men. In our sixth chapter we shall review the different manifestations of this witness of the Spirit in the historic efforts towards peace and arbitration.

This much is clear: upon the Protestant Church in this twentieth century rests the solemn obligation of leading the way in carrying on the Reformation from the point where it was halted in the sixteenth century; of clearly defining the position of the Church against war; of making effective among men of all races the laws of the Kingdom of Peace as laid down by its Founder.

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THE WORK OF WAR
The Ruined Sanctuary

A respectful reverence for every manifestation of religious feeling has withheld Eastern Christians from violent attacks on the rights of conscience, and led them to extend a kindly patronage to forms of faith most removed from their own. The gentle spirit of the Greek Fathers has granted to the heroes and sages of heathen antiquity a place in the divine favor, which was long denied in the West. Along the porticos of Eastern churches (as in Moscow) are to be seen portrayed on the walls the figures of Homer, Solon, Thucydides, Pythagoras and Plato, as pioneers preparing the way for Christianity.

Dean Stanley.

O God of love, who hast given a new commandment, through Thine Only-begotten Son, that we should love one another, even as Thou didst love us, the unworthy and the wandering, and gavest Thy beloved Son for our life and salvation; we pray Thee, Lord, give to us Thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren. Amen.

Coptic Liturgy.

ANALYSIS OF CHAPTER II.

I. How did Europe come to have Two Forms of Christianity—Greek and Latin?

(a) Foundation of Constantinople.

(b) Contrasts between Greek and Latin Christian Conceptions.

(c) Iconoclasm.

(d) The Final Schism.

(e) Extent and Characteristics of the Greek Church.

II. Whose was the Hand which between 400 and 1400 snatched from the Christian Church its Ancient and Sacred Lands?

(a) Mohammed: the Progress of Islam in Asia and Africa.

(b) Islam in Europe.

III. Who carried the Gospel to the Heathen Peoples of Europe between the Fourth and the Fourteenth Centuries? In how far was this Gospel Christ's Message of Peace and Good Will?

(a) Apostolic and Early Nameless Missionaries.

(b) The Field for Missions for the Greek and Roman Churches.

(c) Monasticism and Monks as Missionaries.

(d) Royal Missionaries.

IV. Conquest of Eastern Europe by Missionaries of the Greek Church.

(a) Ulfilas, 318-388.

(b) Chrysostom, 350-407.

(c) Severinus, —-482.

(d) Evangelization of the Slavonic Races.

(e) Cyril and Methodius, Missionaries to Bulgaria, Rumania, Servia, Moravia and Bohemia, late Ninth Century.

(f) The Slavonic Bible.

(g) Evangelization of Russia by Vladimir, 988.

CHAPTER II.

THE CHRISTIAN CONQUEST OF EUROPE: EAST

Alexander, Caesar, Charlemagne, and myself founded great empires; upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him.—*Words of Napoleon Bonaparte.*

In the present chapter and the two succeeding, we enter upon the study of the spiritual conquest of the world for the Kingdom of Christ in the past. We are to discover how far this conquest has been according to the commands of the King; at what points it has broken away from them.

At the beginning of the fourth century, as we have seen, Christianity had been made known throughout the Roman Empire, which is to say, the then civilized world. But all around the outlying Roman provinces to the north and east lay vast, mysterious regions into which Christianity had not penetrated, where the dark rites and human sacrifices of savage heathenism still prevailed.

Let us cast a single glance over the thousand years following the close of Constantine's reign, 337 A.D. All Europe will be seen to have become nominally Christian; heathenism has been driven out of its borders. But the strongholds of the Apostolic and

Early Church, Asia Minor, Syria, Northern Africa—the regions first to become Christian—including the famous cities of Jerusalem, Antioch, Alexandria and Carthage, are in the hands of fierce and hostile foes of the faith. Six hundred years later in origin than Christianity, another religion has won by the sword the lands dearest and most sacred to the Christian heart. And a third great feature that will strike us in this single glance over a thousand years is that the Christianity of Europe is now not a single but a dual form of religion. The map of Europe might be divided by a more or less irregular line drawn through the centre from top to bottom; what lies east of this line belongs to the Greek Church; what lies west, to the Latin. In two centuries more a form of Christianity will arise, differing equally perhaps from both.

We will look into these three points in our summary of a thousand years (from the middle of the fourth to the middle of the fourteenth century) in an inverted order. Taking the last point first, we will ask:

I. How did Europe come to have two forms of Christianity?

II. Whose was the hand which snatched from the Christian Church its ancient and sacred lands?

III. Who carried the Gospel to the heathen peoples of Europe, and in how far was this Gospel Christ's message of peace and good will?

I. How did Europe come to have Two Forms of Christianity?

To answer this question we must go back of Con-

stantine (by whom in 324 Christianity was established as the official religion of the Roman Empire), to Diocletian, his predecessor, and the last great inaugurator of persecution of the Church. Diocletian had divided the Roman world into East and West. Over the West with Rome as centre, he had placed as ruler Maximian; he had taken the East for himself and had chosen the city of Nicomedia, in Asia Minor, on the shore of the Black Sea, as his capital Sixty miles from Nicomedia, at the junction of the Bosphorus and the Sea of Marmora, lay the ancient Greek city of Byzantium founded in the seventh century B.C.

(*a*) *Foundation of Constantinople.*

When Constantine succeeded Maximian as Emperor of the West, Licinius followed Diocletian as Emperor of the East. Constantine, as we know, by his victory over Maxentius, son of Maximian, in the famous battle at the Milvian Bridge, A.D. 312, made himself master of the city of Rome. For a brief period Constantine accepted Licinius as colleague and the Edict of Milan (A.D. 313) which first granted toleration to Christians throughout the empire, was issued jointly by the two emperors. But in the following year Constantine began hostilities against Licinius which ended A.D. 323, at Adrianople, with his overthrow. Constantine now ruled supreme over the Roman world. Should he establish his capital in Rome, in Nicomedia, chosen by Diocletian his predecessor, or in Milan, now in all but name, capital of

the West? He chose neither. In his campaigns against Licinius, Constantine had been impressed with the surpassing beauty of situation of the ancient decaying city of Byzantium. An eagle, it is said, flew from the opposite shore on his approach to mark the spot. Here he determined to build for himself a new and glorious capital city in which no heathen temple or symbol should find place, the first Christian city on earth. The choice was sagacious, the site being better adapted both for the commerce and defence of the empire than either Rome or Nicomedia.

Byzantium, renamed for the Emperor Constantinople, was dedicated in May, 330 A.D. Constantine himself, at the head of a solemn procession, traced the boundaries of the new city with his cross-handled spear, and when asked to halt in the immense circuit, replied, "I shall go on till He who guides me stops."

Constantinople has been called "the Eye of the World," and in historic importance is the world's fourth greatest city, Jerusalem, Athens, and Rome alone out-ranking it. Thrice it has been captured, twenty-seven times besieged, but it remains undestroyed, glorious for situation, standing on two continents, with the waters of Europe and Asia in confluence along its shores. From the day of its dedication in 330 Constantine's "New Rome" remained for a thousand years, at least nominally, the imperial seat of Roman empire and never again did a Roman emperor make Rome his residence.

Greek Influence in Christianity. But Constantinople was far removed from Rome. It was purely a Greek city. Around it as a centre there rapidly grew up in the early centuries of its supremacy a type of Christianity which differed more and more widely as time went on from that which proceeded from Rome. Christianity had been almost from the first a Greek religion. "Its primal records were nearly all in the Greek language; it was promulgated with the greatest rapidity and success among nations of Greek descent or sympathies; its most flourishing Churches were in Greek cities." Most of the early bishops of Rome were of Greek birth. The worship of the primitive Church throughout the Roman empire was conducted wholly in Greek for two centuries. It was not until the third century that the Latin language wholly took the place of Greek in the Churches of Rome. Some traces of the Greek can still be found lingering in the Roman and Anglican liturgy, as in the *Kyrie Eleison, Christe Eleison,* the *Gloria in Excelsis* and the Creed of Nicæa.

(*b*) *Contrasts between Greek and Latin Christianity.*

Notwithstanding these advantages, the Eastern or Greek Church failed to develop the vigor and initiative which characterized the Western or Roman (Latin). The East enacted creeds; the West enacted administration. The one was speculative, the other practical. The Greek theology had its roots in Greek philosophy; the Latin was largely based on Roman law. The Church of the East assumed, as its dis-

tinguishing title, "Orthodox"—the right or true; while that of the West called itself "Catholic"—Universal. By the removal of the emperors from Rome the Roman bishops became mighty temporal potentates; the bishops of Constantinople remained always subject to the resident emperors.

(c) *Iconoclasm.*

Between the Roman and the Greek Churches estrangement grew rapidly after the fifth century. This aversion took on a bitterness amounting to hostility, when, in the year 726, Leo, called the Isaurian from his native province, Isauria, Emperor at Constantinople, suddenly astounded Christendom by an edict forbidding the worship of images representing the Saviour, the Virgin, and the saints throughout the empire. These objects on the walls of churches must, so far as possible, be raised to a greater height, out of reach of pious kisses and other marks of idolatry, already the universal custom. The word "image," as here used, signified every form of representation, whether painted, carved, or laid in mosaic. The word *icon* has the same meaning; an iconoclast may be either a breaker and destroyer of images or one who opposes himself to their use.

The Emperor Leo won for himself the name Iconoclast in every sense, for four years later he issued a far more sweeping edict, commanding the total destruction of all "images" and the whitewashing of the walls of the Churches. The Roman bishop in Rome inflexibly opposed the Roman Emperor in Constanti-

nople in this matter, and a furious controversy raged during the remainder of the eighth century. While there were many lesser victories gained by the image worshipers, it was not until 842 on the first Sunday in Lent that the banished images were brought back in triumph throughout the Greek Churches, to remain. This date still marks a great festival day in the East.

The Western Church confirms Image-worship.

But before this event the Second Council of Nicæa, A.D. 787, had been held to decide this whole question. On this occasion the following canon was passed; it is here given in order to make perfectly clear the unaltered and unalterable position of the Roman Church:

With the venerable and life-giving cross shall be set up the venerable and holy images, whether in colors, in mosaic work, or any other material, within the consecrated Churches of God, on the sacred vessels and vestments, on the walls, and on tablets, on houses and on highways. The images, that is to say, of our God and Saviour, Jesus Christ; of the immaculate Mother of God; of the honored angels; of all saints and holy men; these images shall be treated as holy memorials, worshiped, kissed, only without that peculiar adoration which is reserved for the Invisible, Incomprehensible God.

With one voice the council acclaimed this canon in the following terms:

We all believe, we all assent, we all subscribe. This is the faith of the Church. We who adore the Trinity, worship images. Whoever does not the like, anathema upon him! Anathema on all who communicate with them who do not worship images*

Veneration of Pictures by Eastern Church.

While the great effort of the Eastern Church to put down idolatry thus suffered defeat, the controversy, even when a dead issue, intensified the division in sym-

* See Dean Milman's *Latin Christianity*, vol. II, chap. VIII.

pathy between the East and the West. Also, even though the Iconoclasts were defeated, they left an indelible mark, for, to this day, the Greek communion permits no figure of Godhead or Trinity, no undraped form, and also no sculptured representations in its Churches, the "graven image" being still held sacrilegious. On the other hand, the use of and intense reverence for sacred *pictures* throughout the Eastern Church is boundless and perhaps incomprehensible to Western peoples. The walls of Churches are frequently covered with them; from top to bottom, from side to side, walls and roof and screens and columns are a mass of gilded pictures, not one of any artistic value, all cast in the same venerable mould.

(*d*) *The Final Schism.*

It was not alone on the subject of images that the Churches of the East and of the West were divided. Yet deeper ran the centuries-long doctrinal dispute over the precise nature of the Holy Ghost. The Western Church held that He proceeds from the Father and the Son; the Eastern, that He proceeds from the Father alone. The final break between the two great wings of Christendom came in 1054 when the Latin Church introduced the word *filioque* (and the Son) into its creed, never again to be omitted. Since then, despite many attempts at reunion, the division has remained complete.

(*e*) *Extent and Characteristics of the Greek Church.*

At the present time the Eastern or Greek Church

is established throughout Russia, Macedonia, Greece, Bulgaria, Servia, Albania, Roumania, Montenegro and is largely represented in Austria-Hungary, Turkey, and Northern Africa. The great Armenian Church, founded by the noble missionary Gregory the Illuminator in the third century and now numbering at least three million adherents, is divided from the Orthodox Greek by almost imperceptible differences. Members of the Armenian communion are scattered far and wide through the near East. The Syrian, Coptic, and Abyssinian Churches are more or less kindred to the Greek; that Syrian branch known as the Maronites, however, gives allegiance to the Pope of Rome.

Altogether the Eastern division of Christianity numbers a hundred million adherents, a fact which entitles it to serious interest even in far western Christendom. We will observe briefly its distinctive features, certain of which are more Protestant than Catholic.

The Apostles' Creed is not used in the Greek Church. The sole bond of faith is the Nicene Creed, which is still repeated as the culminating point in the Church service throughout Greece, Russia, and all the countries adhering to the Orthodox faith.

While both branches of the Church in Europe have noble missionary annals, the Greek has never carried forward the work of evangelization with the vigor or the systematic organization for which the Roman has been so illustrious. In general, the Greek manifests less enterprise and initiative than the Roman. On the

other hand, the Greek Church has never borne the stain of religious persecution; nothing resembling the Inquisition has ever existed under its wing.

Instead of a single supreme head, as is the case under the Papacy, four patriarchs of equal dignity have the highest rank among Greek bishops; under these are various grades of ecclesiastics, from metropolitans to parish priests. Patriarchs and bishops must be celibate, but the whole body of the clergy below these must be married; this is a part of the discipline of the Church. "It is a startling sight to the traveler after long wanderings in the south of Europe to find himself, amongst the mountains of Greece or Asia Minor, once more under the roof of a married pastor, and see the table of the parish priest furnished, as it might be in Protestant England or Switzerland, by the hands of an acknowledged wife."

While the seven sacraments common to the Roman Church are observed by the Greek, there are certain differences; baptism is performed by threefold immersion and confirmation is simultaneous with it; the eucharist is administered to infants. The confessional is a frank and simple duty devoid of the scandals and terrors associated with it in the Western Church. Instead of "I absolve thee," the priest says, "May the Lord absolve thee," a significant fact.

Between the clergy and laity there are no such formidable barriers known in the Greek as in the Roman Church; "we are all priests of the Most High" is the common conception. "The Eastern Church has never ruled that religious light and instruction are

confined to the clergy." Thus it is only in the natural order that the Bible in the vernacular is free and open to the laity. Despite these traces of freedom and simplicity, the worship of the Greek Church outdoes that of the Latin in elaborate ceremonial.

The Virgin Mary is regarded with homage, but is not worshiped as among Romanists and the notion of her Immaculate Conception has never found place in Greek thought. The liturgy is pronounced either in old Greek or in old Slavonic, languages understood by the people.

To sum up, "there is no infallible pontiff at Constantinople, no hierarchy separated from the domestic charities of life to prevent the religious and social elements from amalgamating into one harmonious whole; there is an ancient orthodox belief without intolerance and without proselytism . . . The Greek race may yet hand back from Europe to Asia the light which in former days it handed on from Asia to Europe." Nevertheless that light which shone out from Syria nineteen hundred years ago now shines in the lamp of the Eastern Church through a thick cloud of superstition, formalism, and error.

II. Whose was the Hand which between 400 and 1400 snatched from the Christian Church its Ancient and Sacred Lands?

(*a*) *Mohammed: the Progress of Islam in Asia and Africa.*

The Hegira. On the 20th day of July, A.D. 622, there appeared in the city of Yathreb in Arabia, a fugitive preacher of a new religion,

driven from his home in Mecca, a city in the southern part of the same province. This man, persecuted and outcast in his native town, was hailed with enthusiasm as a prophet in Yathreb, which changed its name to *Medînat-un-Nabi*, City of the Prophet, shortened later to Medina. The flight of Mohammed from Mecca to Medina known as the Hegira (exile) marks the opening of the Mohammedan era.

Progress of Islam. The people who received the preaching of Mohammed represented gross pagans, degenerate Jews, and idolatrous Christians. The land was ripe for reform and without doubt the early utterances of the prophet contained elements of truth and right, while later his cruelty and ambition were revealed. His preaching fell like a spark into dry stubble, and soon the desert of Arabia was aflame with the new doctrine. Myriads of followers flocked around Mohammed. Everywhere his hosts swept with sword in hand, their war-cry "Conversion or death." In eighteen years Syria, Persia, and Egypt had fallen before Islam. All history presents no movement so dramatic, so startling, so appalling even as the Saracen uprising.

Fall of Jerusalem. Four years after the death of Mohammed, A.D. 636, Jerusalem was besieged, and fell after four months of gallant resistance, refusing to surrender save to the Caliph in person. A mosque was at once erected on the site of the temple and by the terms of the treaty the Christian population of the sacred city was reduced to abject

servility, their lives being always at the mercy of their cruel and scornful conquerors.

Antioch, Aleppo, Tyre, Tripoli, Alexandria, Damascus, and Carthage fell likewise and were no more to be reckoned as seats of Christian influence. In the year 672 the victorious standard of Islam was raised before the walls of Constantinople.

Constantinople Besieged. But the great city of Constantine proved no easy prey and the besiegers found that they had formed too light an estimate of its strength. For six successive summers they renewed the siege, but the city did not fall. In 716 the Saracens overspread the provinces of Asia Minor and again approached the Byzantine capital. At the passage of Abydus on the Hellespont the Mohammedan arms for the first time were conveyed into Europe from Asia. Turning by the cities of the Propontis, the Mussulmans invested Constantinople on the land side, while a huge fleet, manned by natives of Egypt and Syria, advanced towards the mouth of the Bosphorus. But the defenders of the city, by the use of a mysterious agency known as Greek fire, scattered the fleet, and by their stern endurance wore out the Moslem armies. After thirteen months the siege was again abandoned as hopeless. But the empire was stripped of its eastern possessions.

(*b*) *Islam in Europe: Spain, France and Italy.*

From northern Africa, so rich in Christian associations, in 711 the Arab invaders crossed to Spain. In less than five years the entire peninsula,

A WORKER FOR PEACE
Desiderius Erasmus, Holbein, 1523

aside from the mountains of the north fell into their hands. Cordova was their capital. There seemed little doubt that they would overrun Europe as they had overrun western Asia and the Mediterranean shores. The conquering hosts of the Crescent did indeed cross the Pyrenees and gain a foothold in southern France. They advanced eastward to Provence and the Rhone valley and northward to Poitiers* (Tours) where the firm resistance of Charles Martel (grandfather of Charlemagne) turned the tide back upon Asia (732). From 712 when the Mussulmans conquered Spain, however, until 750 the Moslem power stretched from the Persian Gulf to the Atlantic Ocean.

In the ninth century Sicily and southern Italy were ravaged by the Arab scourge and Rome itself was more than once threatened. The Moslem conquest of Sicily was complete and Moslem supremacy endured there for more than two centuries.

About 1100 the Normans finally expelled the Saracen intruders from Sicily. Their hold upon Spain endured several centuries longer and only by slow stages was this country won back to Christian rule. It was not until 1491 that, with the fall of Granada, the last of the Moors were expelled from the peninsula.

Effects of Moslem Conquest. Islam is fiercely monotheistic and as fiercely hostile to all use of religious images. The Emperor Leo, the Isaurian, came to close

* This battle, fought between the two cities, is known by the French as the Battle of Poitiers, by the English as the Battle of Tours.

quarters with the hosts of the prophet, which he had triumphantly driven back from his own city, Constantinople. Moslem taunts aimed at the idolatry of the Christian Church in its use of images of Christ, Mary, and the saints had stung him keenly since they could not be dismissed as groundless. There can be no doubt that his iconoclastic fury sprang from this source.

Politically the lands won for Islam in the two centuries following the Hegira remain very largely in the hands of Mohammedans today, with the exception of their conquests in Europe. The loss of these is offset by enormous accessions in India and by the gain of Constantinople, which fell before the Turks in 1453 and is now capital, no longer of the Roman, but of the Ottoman Empire.

The War Fever of Islam caught by the Church.

But greater than the changes which political geography can show in the passing of vast regions from Christian to Mohammedan rule, is the inner and spiritual change which came upon Christianity itself from its contact and conflict with Islam.

The new Oriental religion springing from Arabia contrasts sharply at many points with that which, six centuries earlier, sprang from Judea. But in no point is the difference greater than in that of physical warfare. While Christianity in its ideals, purposes, and spirit, was the very essence of love, compassion, and peace, Islam was and remains a religion of hatred, scorn, and violence. Slaughter of its opponents ensures the warrior's salvation. Mohammed

was the first of all founders of religion to use the sword as the prime instrument of religious propaganda. The spirit of militarism first entered the Christian Church, as we have seen, with Constantine the Great, but it had not thus far asserted itself in full force outwardly. Hitherto, at least theoretically, the Church had attempted the conversion of the world by peaceful methods. With the contagion of the fierce Moslem method of religious conquest a new epoch opens in the story of Christian missions in Europe. The outworking will be shown in our next chapter.

III. Who carried the Gospel to the Heathen Peoples of Europe between the Fourth and the Fourteenth Centuries? In how far was this Gospel Christ's Message of Peace and Good Will?

(*a*) *The Early Nameless Missionaries.*

The First Period of missionary expansion, Apostolic and Primitive, dates from the Apostle Paul, 46, to the middle of the fourth century. During the first three centuries after the crucifixion of our Lord, the missionary spirit of the Church burned with holy and undying fire. But at whose hand the sacred flame was carried from land to land is little known. Traditionally, of the twelve apostles, Peter is said, but obviously without basis in fact, to have founded the church in Rome and Italy as well as in the far East; James to have carried the Gospel to Spain, Mark to Egypt, Philip to Ethiopia, Thomas to India, Thad-

deus to Persia, Bartholemew to Arabia, John to have labored in Asia Minor. Historically we know that the Christian Church in Europe was planted by anonymous missionaries and grew strong in France (then Roman Gaul), Britain and Spain in the second and third centuries. But we also know that this early planting was stamped out by heathen incursions.

(*b*) *Fields of the Greek and Roman Churches from the Fourth to the Fourteenth Century.*

With the foundation of Constantinople began the Second Period in the conquest of the Kingdom and there thus came into existence a missionary centre of the East, as Rome was of the West. Each imperial city had to the north of it its own outlying regions, with their barbarous and idolatrous peoples to evangelize. Both grappled with the task and in some measure fulfilled it. Upon the Church of the East was laid the duty of taming and christianizing the wild Slavonic tribes, the Danubian and trans-Danubian races: Serbs, Bulgars, Rumanians, and Russians. The Church of the West had to deal with tribes mostly of Teutonic origin: Goths, Vandals, Burgundians, Franks, Lombards, Angles, Saxons, Scandinavians. The fourteenth century found both great tasks officially fulfilled. Idolatrous paganism no longer showed its head through the confines of Europe. Thus was the Church compensated for the loss to Islam of the coasts of Asia and Africa.

In reply to the question, Who evangelized Europe between the fourth and the fourteenth centuries? we

find that the Gospel messengers came from two classes, clerical and lay. The former were with few exceptions members of monastic orders; the latter were in the main royal or princely. *Via Christi*, the initial volume in this series, gives condensed biographical sketches of these missionaries. Accordingly we will dwell here only upon those persons, events, and epochs whose story may not yet have been sufficiently set forth in their relation to the Kingdom of Peace.

(c) *Monks as Missionaries.*

It has been stated that apart from certain princes and the still rarer lay missionaries of the Middle Ages, the work of evangelizing Europe was carried on by the monastic orders. Great as was the part contributed by priests and bishops in planting and organizing missionary churches, this sinks into small proportions when compared with the pioneer labors of the monastic brotherhood.

The very word "monk," however, has a sinister sound to Protestant ears. That the life of celibacy, asceticism, and seclusion from the duties and cares of the common lot is nowhere commended or suggested in the New Testament we all know.

Monasticism Outgrown.

No support for monasticism can be drawn from the teaching or example of Christ and His apostles. Begun without warrant from the Gospel, in the fourth century, the great institution of "the Militia of Rome" came to an ignoble decline in western Europe in the period following the

Reformation. In England, Henry VIII, in the middle of the sixteenth century, turned adrift fifty thousand monks and nuns and confiscated their property. In Portugal in 1834 and in Spain in 1836 the same end befell a number twice as large; in Italy the monasteries were suppressed in 1866; in France not until 1903.

The world has outgrown the convent and the conventual point of view; the modern mind discredits both as non-Christian, non-natural, non-expedient. But none the less, monasticism, called into the service of the Church in the fourth century and consolidated later into a great system, had a mighty part to play in the conquest of the world for Christ and His Kingdom.

Motives and Origin of Monasticism.

In that tide of worldliness, luxury, and pride which swept into the Church shortly before the issue of the Edict of Toleration and which rose to flood after Constantine took the Church under his patronage, the only place for the few who still sought to live a life of lowly service and sacrifice in the name of Christ seemed to be the convent. Here and here only still could be found those distinctive notes of the Gospel—simplicity, purity, democracy, prayer, and peace. In the words of the great theological teacher, Harnack, "*The Church of Constantine drove into solitude and the desert those who wished to devote themselves to religion.*" While in its origin in Egyptian deserts the ascetic life was a selfish withdrawal into a hermit's solitude, it developed in the middle of the fourth century another and a social form, that of a community of

souls who should have all things in common, should work for the general good and, above all, should consecrate themselves to the evangelization of the heathen world.

Monasticism originated in the stony arms with which the Libyan and Arabian deserts enclose the Valley of the Nile. Anthony, the Coptic hermit (250-356) was its founder. Wealthy, noble, he heard the story of the rich young ruler read from the Gospel and, applying to himself the command, "Go, sell what thou hast," he sold his possessions, gave the price to the poor, and then withdrew to a lonely cell in the Thebaid, that portion of Egypt above the Nile Delta. Followers flocked to him in great numbers. In a life covering more than a century, Anthony's great influence gave the pattern from which has proceeded the entire monastic movement. Basil of Cesarea (328-380) created a formal constitution for the movement in the East. His Order with its three-fold vow of Poverty, Chastity and Obedience became the one and only ascetic Order of the Greek Church.

A disciple of Anthony the Abbot, Athanasius, the famous theologian of Alexandria, brought the new movement into the life of Rome as he did into that of Germany at Treves, to which city he was banished. A papal secretary, Jerome, well known as Church Father, Saint, and Anchorite, received the new impulse towards a more austere and self-denying life. Jerome preached monasticism with eloquence and ardor. The most fashionable and prominent women of Rome, notably Marcella and her sister Paula,

under Jerome's influence entered upon the monastic life and devoted themselves and their wealth to its establishment. From Rome monasticism spread through the Roman world and out into the provinces of the north, every new monastery becoming a new missionary centre.

As Basil in the East cemented and organized the monastic movement into permanent and orderly form in the fourth century, so in the sixth century Benedict did the same work for the Western Church. Subiaco, forty miles west of Rome, and Monte Cassino, to the south, may be regarded as the primitive fountain of the monasticism of the West. Many and varying Orders have, however, proceeded from the original Benedictine foundation.

The spirit of the founders of monasticism is well manifested in the famous utterance of Basil of Cesarea, to his followers:

"Athletes of Jesus Christ, you have engaged yourselves to fight for Him all the day, to bear all its heat. Seek not repose before its end; wait for the evening, the end of life, the hour at which the Householder shall come to reckon with you and pay you your wages." Livingstone said: "The monks did not disdain to hold the plough. They introduced fruit trees, flowers, vegetables, in addition to teaching and emancipating the serfs. Their monasteries were mission stations which resembled ours in being dispensaries for the sick, almshouses for the poor, and nurseries of learning." In fine, they were the priests, the chroniclers, the gardeners, the doctors, the school-

masters, and, above all, the missionaries of Europe through the Dark Ages.

Up to the eleventh century the missionary methods of the monks were purely those of benevolence, persuasion, and peace. But contact with Islam stained the monastic orders as it did all branches of the Church.

(*d*) *Royal Missionaries.*

Europe was christianized not alone by monks and priests, but also by her kings, queens, and princes. The methods of the latter contrast with the methods of the former in that they were often political and military, conversions being *en masse*, by royal edict, instead of individual, through the conscience.

IV. Conquest of Eastern Europe by Missionaries of the Greek Church.

We are now to study the story of the evangelization of the East under the Greek Church. One of the greatest of all Christian missionaries, a contemporary of Constantine, first claims our attention, *viz:*

(*a*) *Ulfilas, 318-388.*

The pattern and model of all succeeding missionaries, not alone of Europe but of all the world, was given by Ulfilas, the "Moses of the Goths." Born in Cappadocia about the time of the issue of Constantine's great Edict of Toleration (313), Ulfilas at the age of twenty-one went to Constantinople where he studied for ten years. Here he became a convert to

Christianity, here he mastered the Greek language and to it he was able to add the Latin and the Gothic. By reason of his studious and unworldly bent, Ulfilas might have been expected to enter upon the monastic life, but in his early years little was known of the great ascetic movement. We hear of him as a lay-reader, and next, at the age of thirty consecrated missionary bishop to the Goths. Ulfilas is called an Arian, which corresponds in some degree to our present day Unitarian, but it is difficult to detect this in his unqualified confession of faith. Ulfilas labored with success among the barbarous Gothic tribes north of the Danube. We read as follows in an ancient chronicle:

> After the glorious martyrdom of many servants and handmaidens of Christ, the most holy and blessed Ulphila was driven, together with a multitude of confessors, from Varbaricum, the land of the barbarians; so that as God, by the hand of Moses, delivered His people from the violence of Pharaoh and the Egyptians and made them pass through the Red Sea, even so, by means of Ulphila, did God set free the confessors of His Holy Son from the Varbaric land and caused them to cross over the Danube and serve Him upon the mountains.

The region then known as Moesia, into which the Moses of the Goths (so named by Emperor Constantius, son of Constantine) led his flock, is embraced in the present kingdoms of Servia and Bulgaria. The great work of Ulfilas was in reducing the unwritten language of the Goths to writing in order to give the heathen folk the Word of God. Like the missionaries of the nineteenth century, he invented letters. He then began the translation of the Scriptures

into Gothic. This translation still exists, though in an incomplete state. The precious Codex Argenteus of Ulfilas, so called from its silver letters on purple vellum, contains almost the entire Gospels and dates from the end of the fifth century. This Codex is now preserved in the library of the University of Upsala, Sweden and is the oldest literature in any Teutonic tongue. A circumstance not to be passed over is that in his translation of the Bible Ulfilas omitted the two Books of the Kings, because he feared that they would "tend to feed the warlike passions of which the Goths had a superabundance already."

The death of the great Gothic missionary took place in Constantinople A.D. 381. Although during the fourth century the division of the Church into East and West had not yet become clearly defined, and Ulfilas may be said to belong to the whole Church, universal and undivided, still the Moses of the Goths must be counted the first great Greek evangelist of the second missionary epoch.

(*b*) *John, the Golden-mouth, 350-407.*

Partially contemporary with Basil, Founder of Monasticism in the East, was John Chrysostom, Bishop of Constantinople, one of the Fathers of the Greek Church. That Chrysostom saw the dangers and weaknesses in the ascetic life, although a monk himself in his early years, is shown by his admonition: "*Though you exercise the highest perfection of the monk but give yourself no concern that others are going to ruin, you cannot maintain a good conscience in the*

sight of God. Neither voluntary poverty nor martyrdom, nor anything else we may do can testify in our favor if we have not attained to the crowning virtue of love."

By the hatred of the Empress Eudoxia, whose crimes he had rebuked, Chrysostom was exiled in the year 404 to the borders of Armenia. Here, instead of sinking under the rigors of his exile, the good bishop became the soul of a missionary enterprise among the Persians and also among the Goths. This work he lived to prosecute but three years. The annals of the Church do not exhibit a purer or more Christlike character than that of Chrysostom.

At the Council of Ephesus, 431, Nestorius, then Patriarch at Constantinople, was unjustly condemned as a heretic and banished beyond the frontiers of the Roman Empire. His banishment resulted in a great extension of Christian missions throughout the East. A school was founded at Edessa which became a centre for missionary expansion and owing to the zeal of the followers of Nestorius, the Christian faith was spread over a great part of Central Asia.

Through the fifth and sixth centuries, the period of marvelous missionary enterprise under the Roman Church, as we shall see, there is scant record of a like activity proceeding from Constantinople.

(*c*) *Severinus, 482.*

One mysterious figure, that of Severinus, looms up in the crash of civilization which went with the Fall of Rome, 476, both in East and West. Silent as to his

origin and identity, barefooted, clothed in skins, this John the Baptist among missionaries, betrayed Roman culture by his speech, while his personality was that of a monk of the Egyptian deserts. Noricum was his chosen field at the time of the overwhelming Visigoth invasion. His restraining influence was laid not only upon wave after wave of invaders as he stationed himself before the gates of Vienna, but also upon the terror-stricken swarms of Roman refugees. Severinus stemmed the tide which might in that day of doom have overwhelmed civilization and the Christian Church. His apostleship so commended itself that the Roman Christians held firm to their religion, and the wild Gothic tribes themselves yielded to it. Noricum, now covered by the realm of Austria-Hungary, owed the fact that it was held for Christianity in that world-crisis to Severinus and his co-laborers. His death occurred in 482. He has been called a messenger truly sent from on high to mediate a peaceful transfer of the laws and institutions of the now dying Roman Empire.

The seventh century witnessed the Mohammedan uprising. Its first terrific onrush smote the East, and, as already seen, Constantinople suffered two memorable sieges, the second early in the eighth century. This, the century given over to the iconoclastic controversy with Rome, was little keyed for the single-minded devotion which underlies missionary enterprise. The Greek Church spent its strength in its growing antagonism to the Church of Rome, while the barbarian and Moslem tribes lay at its threshold, un-

touched by the Gospel, a menace to the continuance of the empire and the Church.

(*d*) *The Gospel carried to the Slavonic Races.*

The ninth century saw the Greek Church awakening to its responsibility. The two greatest missionaries produced by it during the Middle Ages, Cyril and Methodius, went forth equipped for the redemption of a strange, barbaric people.

In the universal drive of successive races from dim far eastern regions westward into Europe, the last to emerge were the Slavs. Occupying vast regions to the north of Greece and of the Black Sea, this new race was early divided into a number of nationalities all bearing a general resemblance, with certain distinctive traits. In the ninth century there were to be found separate kingdoms known as Bulgarian, Bohemian, Moravian, Russian, Polish, Wend, Wallachian, Moldavian, Czech, all Slavonic by origin or admixture.

(*e*) *Cyril and Methodius, late Ninth Century.*

The least Slav of these peoples, perhaps, and also the most savage, were the Bulgarians, but to these came earliest the good news of the Kingdom at the hands of the Greek monks, Cyril and Methodius sons of Leon, a Christian of Thessalonica. The former by taste and education was the scholar and student, known even as the Philosopher; the latter had perfected himself in Byzantine art and excelled as a religious painter. A new enthusiasm in religious

art had arisen with the restoration by the Greek Church in 842 (doubtless in the youth of these brothers) of the "images" so long banished. As we know, no statues, even now, were permitted in Orthodox Churches, but so much the more did priests and people hail with rapturous devotion fresh pictorial representation of biblical scenes. Even as Fra Angelico is said to have painted upon his knees his conceptions of Christ, saints, and angels, so Methodius consecrated himself to his art with the inspired ardor of the religious genius. In both brothers there dwelt the spirit of consecration to their Master, Christ.

Refusing brilliant opportunities for worldly advancement in Constantinople, where they had received their education, Cyril and Methodius entered upon a life of missionary labor which began near home among the heathen tribes inhabiting the Crimea. Bulgaria was their next chosen field.

The King of this rugged land bore the rugged name Bogoris and proved little susceptible to the first efforts of the sons of Leon. However, their mission was furthered by the mediation of the King's sister, who had been taken captive in warfare and carried to Constantinople. Here she had come to the knowledge of Christ and under her influence it is said that Cyril and Methodius sought the conversion of her brother's kingdom. The art of Methodius was employed in painting in a hall of the palace the scene of the Last Judgment. When this vast wall painting was uncovered before the eyes of Bogoris, his hard-

ness and opposition, already weakened by the influence of Cyril and his sister, broke down completely. His baptism and that of great numbers of his people followed. This was in 861. The Bulgarian Church became united with that of Constantinople and received an archbishop for the kingdom from the Mother Church. In 1398 Bulgaria became a Turkish province.

From Bulgaria the Faith was spread abroad through Wallachia and Moldavia on the north (now united to form Roumania) and to the west through Servia which included, besides the kingdom of that name, those regions which we now know as the states of Montenegro, Herzegovina, Bosnia, and Dalmatia.

Cyril and Methodius, following the Danube northward found their way about 863 into Moravia and from thence made the Gospel known also in Bohemia. Their labors were crowned with much fruit; the kings of both countries confessed their faith in baptism; schools and churches were established and multitudes accepted Christ. Although in later centuries the Greek Church was largely supplanted in Moravia and Bohemia by the Roman, under Teutonic influence, the work in these lands of Cyril and Methodius was of great permanent value, second to no missionary enterprise of the Middle Ages. The brothers are indeed commonly known as the Apostles of Bulgaria and Moravia.

(*f*) *The Slavonic Bible.*

But these mighty servants of the Lord Jesus were

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A PRIEST OF THE GREEK CHURCH

but just entering upon their crowning work, the translation of the Scriptures into the Slavonic language. There was then no written language of the Slavs and, as Ulfilas had done for the Goths, so now the sons of Leon proceeded with infinite labor to construct a Slav alphabet based on the Greek. In process of time they gave the people the Orthodox liturgy and the whole Bible in their own tongue. "This is still," says Max Müller, "the authorized version of the Bible for the Slavonian race, and to the student of the Slavonic languages it is what Gothic is to the student of German."

As missionary translators, Cyril and Methodius were true successors of the great Ulfilas and forerunners of William Carey and Robert Morrison. But their noblest achievement, that of giving the whole Bible to the great Slavonic race in its own tongue, brought down upon these Greek missionaries the suspicion and disapproval of the Church in Rome. The Roman Bishop still held a certain eminence over all other patriarchs and primates, for the complete break between East and West had not yet come to pass. Thus when he summoned them to appear in Rome and give an account of their work, Cyril and Methodius hastened to do so, and there in the year 868 Cyril died. Methodius lived until 885.

Although the purpose of the Roman Church to confine all liturgy and scripture to the Latin tongue was already fixed, no formal ecclesiastical law to this effect had then been established. The Pope therefore was able to show himself flexible in regard to the work

of the Greek missionaries. In the end the arguments of Methodius appealed to the Pope, for he sent him back Archbishop of Moravia and with an endorsement of his vernacular Bible thus quaintly given:

> The alphabet invented by a certain philosopher (Cyril) to the end that God's praise may duly sound forth in it, we rightly commend . . . It stands not at all in contradiction with the faith to read the Gospel or lessons from the Scriptures properly translated into it, or to rehearse any of the Church hymns in the same; for the God who is the author of the three principal languages created the others also for His own glory.

(*g*) *Evangelization of Russia.*

We now come to the tenth century which witnessed the acceptance by the Russian people of the Christian religion. This work of a great national conversion was unique in that it was accomplished without the work of any living missionary. So much the more glory is reflected back upon the devoted labor of Cyril and Methodius. The Slavonic Bible, their version, was the foundation stone of the redemption, a century later, of the Russian Slavs. For to the Greek Church, in contrast with the Latin, belongs the honor of promoting heartily and freely, throughout its history, the common use by the common people of the Scriptures in their own tongue. Peaceful and moderate were the processes by which the East was conquered for the Kingdom. No persecution or cruel compulsion forced the nations to unwilling acceptance as in the West, even though ignorant masses were swept into the Church at times by royal edict.

Russian history begins in 862 with the founding by Rurik, a Norman, of the kingdom of Novgorod with Kieff as capital. The wife of Rurik's son, the Princess Olga, learning something of the Christian religion, went to Constantinople to inquire the way more perfectly. There she was baptized. Notwithstanding the efforts to bring about the conversion of her own family, Vladimir, grandson of Olga, came to the throne, as had his father Igur, before him, pagan, ferocious, idolatrous. The story of his conversion, albeit with many picturesque additions, is largely a repetition of that of Bogoris of Bulgaria. In both the effectual impression upon the royal conscience is made by a painting of the Last Judgment. In the case of Vladimir an interesting touch is given by the argument of his nobles, when they sought to impress his mind with the merits of Christianity. "If the Greek religion had not been good," they said, "it would not have been adopted by your grandmother Olga, wisest of mortals."

The simple sincerity of Olga's conversion cannot be doubted. In spite of political motives and a rough attempt at bargaining with the Emperor Basil for the hand of his sister Anne as the double price of conversion and peace, we are ready to believe that in Vladimir some element of Olga's true Christian devotion was repeated. His baptism took place at Cherson, 988, and the general baptism of his people followed at Kieff. Vladimir met all reluctance by his royal imperative and the order was carried out. From Dean Stanley's vivid narration (based upon that of

a monastic chronicler of Kieff of the next generation) we quote:

> The huge wooden idol Peroun was dragged over the hills at a horse's tail, mercilessly scourged by twelve mounted pursuers, and thrown into the Dnieper, where it was guided and pushed along the stream till it finally disappeared down the rapids in a spot long afterwards known as the Bay of Peroun. The whole people of Kieff were immersed in the same river, some sitting on the banks, some plunged in, others swimming, while the priests read the prayers. "It was a sight," says Nestor, "wonderfully curious and beautiful to see; and when the whole people were baptized, each one returned to his own house." The spot was consecrated by the first Christian Church and Kieff became henceforward the Canterbury of the Russian Empire.

From the Church of St. Basil at Kieff with Michael, the first Russian metropolitan, Christianity spread throughout the vast reaches of Russia. But Vladimir stands alone as the *Isapostolos*—"equal to an Apostle"—of the Russian people. We find him in succeeding times showing a life and character softened and ennobled by grace, full of missionary ardor and purpose. Vladimir proved himself not unworthy indeed of the place he occupies in the affections of Russia as hero, saint, and apostle. From his day Russia may be counted a Christian nation in the official sense of the term.

The fact that, without delay, Vladimir could give his people the Bible in their own tongue, in the version of Cyril and Methodius, was potent in their genuine conversion. This fact redeems the christianizing of Russia from the arbitrary and political act of a despot and gives it a substance and reality which

it is impossible to find in like acts of royal proselytizers of the Western Church whom we shall meet in our next chapter.

The work of Cyril and Methodius imparted a national character to the literature and language of Russia, which has never been effaced, and which must have kept alive a knowledge of the leading truths of Christianity.

With Russia we reach the conclusion of the missionary achievement of the Greek Church during the Middle Ages, the second great missionary epoch in the history of Christianity.

In the conquests of the Ottoman Turks in the fourteenth century those ancient kingdoms which we now call collectively the Balkan States fell and became subject to Turkey. In 1453 Constantinople met a like fate and remains the Turkish capital.

By the Congress of Berlin, 1878, Montenegro, Servia and Roumania were rendered independent of Turkey. In 1908 Bulgaria was able to declare her independence. Bohemia and Moravia had long since been absorbed into the modern state of Austria-Hungary. The Greek Church is still dominant in the Balkan States. While it is largely represented in Bohemia, Moravia, and Hungary, these portions of the dual empire officially adhere to the Roman or Western Church.

THE conception early developed in the Church that the spread of God's Kingdom on earth was a warfare. The organized Church asserted it on every occasion. The conversion of the barbarians was viewed, in a broad sense, as an invasion and a conquest. It was a campaign with all western Europe for its field. In time it covered six centuries or more. The generals, the able strategists, were the competent and zealous Roman pontiffs and the subordinate officers were emperors, kings, princes, bishops and abbots. The army was that great host of devoted monks, of consecrated priests, and earnest Christian laymen. The weapons in the hands of these conquerors were Christian love and sympathy. They were driven on by an irresistible zeal for saving souls. They were clothed in the power of poverty, austerity, suffering, obedience and self-denial. The conflict was one which, in its outcome, was to shape the destiny of the world.—*Flick.*

Whenever the Church effected anything real or lasting, it was when she was content to persevere in a spirit of absolute dependence on Him who has promised to be with her *always, even unto the end of the world*; when, in the person of a Columba, a Boniface, a Sturmi, an Anskar, a Raymond Lull, she was contented to go forth and sow the seed, and then leave it to do its work, remembering that if "earthly seed is long in springing up, imperishable seed is longer still." Whenever she failed in her efforts, it was when she forgot in whose strength she went forth, and for whose glory alone she existed, when she was tempted to resort to other means and to try other expedients than those which her great Head had sanctioned.—*Maclear.*

ANALYSIS OF CHAPTER III.

I. The Gospel given to France (Second Evangelization).

(a) Martin of Tours, 316-397.

(b) Honoratus, —428.

(c) Clovis and Clotilda, 466-511.

II. The Gospel given to Great Britain (Second Evangelization).

(a) Patrick, 400-493.

(b) Columba, 521-597.

(c) Celtic Missionaries (Fifth and Sixth Centuries) to the Continent as well as to Great Britain.

(d) Pope Gregory I, 596, sends the Monk Augustine on a Mission to Heathen England.

(e) Ethelbert and Bertha.

(f) England, Christianized, becomes in the Ninth Century the Great Evangelizing Agency of Northern Europe.

(g) The Danes and Alfred, most Christian King.

III. The Gospel in Germanic Lands, Central and Western.

(a) Missionaries in the Netherlands: Eligius, Willibrord.

(b) Boniface, Apostle to Germany.

(c) Influence of Moslem Invasion upon the Church and upon European Missions.

IV. "Conversion of Saxony by Arms," 772-804.

(a) Character of Teutonic Paganism.

(b) Charlemagne, his Military and Coercive Methods.

(c) Alcuin.

(d) Willehad.

V. The Gospel in Scandinavia.

(a) Ansgar, 800?-865.

(b) Canute, the Great—1035, King of Denmark and England, brings Christianity from England to Denmark.

(c) In Norway Paganism is expelled by King Hakon, and King Olaf in the Tenth Century, and by "Saint" (also King) Olaf d. 1033.

General Conditions in Europe between the Ninth and the Fourteenth Centuries, including Chivalry, Knighthood, the Degradation of the Papacy, the Militarizing of the Church in the Crusades, the Inquisition, Military Monastic Orders.

VI. The Military Christianizing of Prussia.

(a) Adalbert of Prague, Missionary to Prussia, Martyr 997.

(b) The Monk Christian, 1238, attempting, after an Interval of Two Centuries Prussia's Conversion, unites with Duke Conrad of Poland in calling for Aid upon the Military Monastic Order of Teutonic Knights.

(c) In 1283 Prussia submits to the Rule of the Knights, no Other Course but Extermination being left her Inhabitants.

VII. Two Peaceful Knights of Christ, Francis of Assisi and Raymond Lull.

VIII. Loyola and Xavier.

CHAPTER III.

THE CHRISTIAN CONQUEST OF EUROPE : WEST

A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship and a whole world for my parish.—*The Missionary Monk, Augustine, Sixth Century.*

In answering the question, Who carried the Gospel to the heathen peoples of Europe? our study now takes us to Western Europe and to its evangelization under the Roman Church between the fourth and the fourteenth centuries.

I. France.
II. Great Britain.
III. Germany (western and central).
IV. "Saxony" (Hanover, Brunswick, Oldenburg, Westphalia, Holstein, etc.).
V. Scandinavia.
VI. Prussia and the East Germanic Tribes.

(Spain, which has had an obscure and broken record by reason of the Saracen conquests, will be omitted here.)

I. France.

France, we know, had to be taken a second time for Christianity. But even thus France heads the list of European nations as eldest daughter of the Church, for the sixth century found her, from the

Rhone to the Garonne, subject to the See of Rome and nominally Christian. Four great names should be remembered in the story of the conversion of France, which extends over but two centuries. These are the monk Martin of Tours (316-397); the monk Honoratus of the Isles of the Lérins (——428); Clovis and Clotilda, King and Queen of "all Frankish men" (466-511).

(*a*) *Martin of Tours.*

Martin, soldier, monk, bishop and missionary, came from the Danube province of Pannonia where he served in the ranks of the Roman army from his fifteenth year. Christ was made known to him; not disobedient to the heavenly vision, Martin asked to be released from military duty. The Emperor Julian indignantly refused, calling him coward. "Put me in the forefront of battle without weapons or armor," was Martin's reply, "but I will not draw sword again. I am become the soldier of Jesus Christ." He was ordered put into irons but later, being let go, he sought enrolment in the army of his new Master. Meeting in Asia Minor with Bishop Hilary, a Gallic exile from his See of Poitiers, Martin at his hand received monastic orders, and in 360 returned with Hilary to Poitiers. Here Martin, although already advanced in years, entered upon his vigorous missionary campaign in France. His first enterprise was the founding of a monastery near Poitiers from which he was summoned to become Bishop of Tours.

Martin was essentially a missionary bishop and

traveled far and wide through the north of France (still known in his day as Gaul) casting down with much of soldierly vigor the Druidical monuments and oaks and the temples and statues of the Roman gods. Both the conquered Gauls and the Roman conquerors yielded to the new religion. Christianity was firmly established. More than all the legends of his sanctity or his miracles should it be recorded to the honor of the old soldier-missionary that Martin's face was set like a flint against any appeal to force in matters of faith. No doubt he knew too well the abominable reality of brute force and the danger of calling it to the aid of religion.

The Emperor Maximus had yielded to the importunities of Spanish bishops who demanded the blood of heretics. Listen to Martin's Remonstrance:

> God will not have a forced homage! What need has He of a profession of faith produced by violence? He must be sought with simplicity, served by charity, honored by the honest exercise of our free will. Woe to the times when the divine faith stands in need of earthly power; when the name of Christ, despoiled of its virtue, is reduced to serve as a pretext to ambition; when the Church threatens her adversaries with exile and prison, by means of which she would force them to believe, she who has been upheld by exiles and prisoners; when she leans upon the greatness of her protectors, she who has been consecrated by the cruelty of her persecutors!

Only too soon was a king to arise whose resort to precisely the means thus denounced by old Martin of Tours should plant in France a strangely distorted Christianity!

(*b*) *Honoratus.*

The traveler of today along the French Riviera

who lingers at the famous resort, Cannes, as his eyes rest upon the sunlit waves of the Mediterranean, observes far across the bay three small green islands, "Rosettes of the Sea," as they have been called. These are the Islands of the Lérins.

To one of these came in the year 410 Honoratus, a learned Gallic convert to Christianity, seeking a pious retreat. Here he built a monastery. We read that the face of Honoratus was radiant with a sweet and attractive majesty and that he opened his arms of love to the sons of all countries who desired to love Christ. His disciples numbered thousands as years went on, the Abbot of the Lérins at one time ruling over thirty-seven hundred monks. Throughout the Middle Ages the monastery of Honorat was a seed-bed of saints and missionaries, destined to spread over the whole of Provence and southern France the knowledge of Christ, even as the disciples of Martin of Tours accomplished the same in the north.

Peculiarly tender were the relations between Honoratus and the great family of his pupils, one of whom traditionally was Patrick, the Apostle of Ireland. "In Honorat we find not only a father, but an entire family, a country, the whole world." So they said of him, and of his fatherly letters to absentees, written, as was the custom, on tablets of wax—"It is honey which he has poured back into that wax, honey drawn from the inexhaustible sweetness of his heart." Such were the early missionary monks who wrought the work of peace on earth, good will to man.

In the year 1107 Moorish pirates landed on the Isle of St. Honorat, massacred all but six of the monks and destroyed the ancient monastery, scanty ruins of which can still be seen.

(c) Clovis and Clotilda.

A hundred and fifty years after the baptism of Constantine, which took place in 337, just before his death, there was celebrated in the cathedral of Rheims the baptism of another prince whose motives were as mixed and whose deeds were as unchristlike as those of the first "Christian" emperor.

At Tournai, fifty miles from the city of Brussels, in what is now known as Belgium, was born about 456—son of a Frankish king—a prince called Clovis (German, Chlodwig or Ludwig; Latin, Ludovicus; modern French, Louis). When he died in 511, Clovis had made himself "sole master of all Frankish men." This signified territorially three-fourths of the France of today, including Alsace and Lorraine as well as the Low Countries from which Clovis sprang, and those Germanic lands which we now know as Baden, Würtemberg, Bavaria, northern Switzerland and Thuringia.

Married in 493 to a Christian princess, Clotilda, barbarian though he was, Clovis had promised her that his first-born son should be baptized into the name of Christ. In 496, being in stress of battle in Alsace, Clovis called upon the God of Clotilda for aid, pledging himself to receive Christian baptism if the aid was sent. The tide of battle turned. Im-

pressed, as Constantine had been, with the military value of the Faith, Clovis accepted Christianity on the spot and, followed by three thousand of his wild heathen warriors, sought baptism at the hands of Bishop Remi of Rheims.

After this the Frankish king extended his power throughout all Gaul with ferocious energy, imposing the religion of the Western Church upon all conquered peoples. His career continued to the end to be a succession of bloody wars waged with fraud and cruelty. Nevertheless, the Roman Church counts him a valiant soldier of the cross, as it does Constantine. Gentle was the judgment which his biographer gave of Clovis: "Much must be forgiven to one who has made himself the promoter of the Faith and the saviour of the provinces."

Little less akin to the spirit of the Prince of Peace and the purposes of His Kingdom is the missionary precept of the Koran:

> Go forth to battle and employ your substance and your persons for the advancement of God's religion . . . Verily if God pleased he could take vengeance on the unbelievers without your assistance, but he commanded you to fight his battles.

Thus we see that both by methods of peace and by methods of warfare, France was won for the Religion of Christ. The flaw in the fabric, dimly seen in the fourth century, was growing perceptibly greater.

II. Great Britain

The seeds of the Gospel, as we have seen, were

planted early in the British Isles by unknown hands.

(*a*) *Patrick.*

The earliest of historic missionaries is Patrick, born not far from 400, near Glasgow, educated in a monastery in France, either that of Martin of Tours, or that of St. Honorat.

Ireland.

The monk Patrick, in any case fully equipped as a missionary bishop, set sail for Ireland about the middle of the fifth century, having already labored faithfully in France. Living to a ripe old age (his death occurred 493) and performing in a spirit of ardent love the work of a missionary among the savage Celtic tribes, Patrick established the Gospel in Ireland. His work was destined to bear much fruit.

The following memorable words of Patrick, addressed to the primitive sun-worshipers of the island, reveal the purity and power of his Gospel:

> Those who believe in Jesus Christ shall rise again in the glory of the true Sun, that is in the glory of Jesus Christ, being by redemption sons of God and joint heirs of the Christ, of whom and by whom, and to whom are all things; for the true Sun, Jesus Christ, will never wane nor set, nor will any perish who do His will, but they shall live forever, even as He liveth forever with God the Father Almighty and the Holy Spirit, world without end.

(*b*) *Columba, Missionary to Scotland.*

Among the many monasteries founded under the influence of Patrick in Ireland was that of Clonard. Here about the middle of the sixth century was com-

pleted the education of Columba, the great missionary to Scotland. Occupied with the establishment of monastic centres of missionary activity in Derry and in Durrow, it was not until 561 that Columba left Ireland on his famous mission to the Highlanders of Scotland.

Like Honorat in the south of France, Columba established his mission on an island. This was called Hy, better known as Iona, and here among the wild northern Picts a monastery arose, consisting of a number of small wattled huts, surrounding a green court, including a chapel, a dwelling-house for the missionaries, another for the entertainment of strangers, a refectory, kitchen, etc., the familiar type of the early missionary-monastic foundation.

Christianity was planted for all time in Scotland by means of the influences raying out from Iona. The copying of the Scriptures was an important part of the work of the monks, and one in which Columba himself engaged. After thirty-four years of noble and heroic labor, the Apostle of Scotland was found dead on the pavement of the little chapel of Iona, before the altar, 597. So profound was the impression of Columba and his mission on the British Islands, that for many generations all the kings of Scotland and many of other parts were brought to Iona for burial beside their great apostle.

(c) *Celtic Missionaries.*

The Celtic Church of the fifth and sixth centuries was a mighty power in the peaceful evangelization

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CATHEDRAL OF KIEFF, RUSSIA

not only of Great Britain, but of the Continent. Its whole spirit and motive was missionary; its body, monastic. With interest the Celtic missionaries poured back upon the Continent of Europe the gifts of civilization and Christianity. Not only did they seek out the most barbarous retreats of the heathen Picts and Scots and the bleak islands of the northern seas, but they turned also to find among the wild tribes of Germany and Switzerland a no less rugged field of labor.

The outward appearance of these Celtic missionaries must have been very striking, writes Maclear. Traveling generally in companies, the Irish tonsure high on their shaven heads, their outfit a pastoral staff, a leathern water-bottle, a leathern case for their service books and another containing relics,—they flocked across the sea to the shores of France, and, after paying their devotions at some shrine, generally that of St. Martin of Tours, pressed on, all obedient to one man, as "soldiers of Christ," and so went everywhere preaching the word.

Columbanus (550-615) and Gallus, or Gall (—— 646) two famous Irish missionary monks, chose Gaul in which to do their work as evangelists. They made Christ known in the Vosges mountains and in Switzerland, around Lake Constance. St. Gall bears the name of the lesser of the two apostles.

Ireland generously repaid her debt to Gaul. She had received Patrick from Gaul; in return she sent Columbanus. In one of the chapters of the Rule of Columbanus are the following earnest precepts:

What are the limits of obedience? Even unto death . . . Let the monk live under the discipline of one father, and in the society of many—that from the one he may learn humility, from the other

patience; from the one silence, from the other gentleness . . . Let him possess only what he receives, sufficient to support life . . . Whosoever overcomes himself treads the world under foot. No one who spares himself can really hate the world. If Christ be truly in us, we cannot live to ourselves. If the Creator of all things died for us that He might redeem us from sin, ought not we to die to sin? Let us die unto ourselves. Let us live in Christ, that Christ may live in us.

Thus we see that the Celtic Church sent forth a pure Gospel by the hand of its missionaries, who were at this time but slightly affiliated or associated with Rome's bishop. Between the two, the Celtic and the Roman Churches, in this early period, a great gulf was fixed in all matters of government and in many observances.

The spirit and method of these pioneer missionaries have been thus described:

The Celtic disciples of St. Columba went first. The Anglo-Saxon disciples of St. Boniface followed. Eager, ardent, impetuous, the Celtic anchorites seemed to take the Continent by storm. With a dauntless zeal that nothing could check, an enthusiasm that nothing could stay, they flung themselves into the gloomiest solitudes of Switzerland and Belgium. These Celtic pioneers laid the foundations. The disciples of St. Boniface raised the superstructure. With practised eye they sought out the proper site for their monastic home, saw that it occupied a central position with reference to the tribes amongst whom they proposed to labor, that it possessed a fertile soil, that it was near some friendly water course.

These points secured, the word was given, the trees were felled, the forest was cleared, the monastery arose. Soon the voice of prayer and praise was heard in those gloomy solitudes. The thrilling chant and plaintive litany awoke unwonted echoes amidst the forest glades. The brethren were never idle. While some educated children whom they had redeemed from death or torture, others copied manuscripts, or toiled over the illuminated missal or tran-

scribed a Gospel; others cultivated the soil, guided the plough, planted the apple tree and the vine, arranged the beehives, erected the water mill, opened the mine, and thus presented to the eyes of men the Kingdom of Christ as the Kingdom of One who had redeemed the bodies no less than the souls of His creatures.

The process of christianizing England takes our thoughts to the monastery of St. Andrew on the Cœlian Hill in the city of Rome. Thrilling and beautiful is the story and often told and yet a brief recital of it belongs to our present study.

(d) Gregory I sends Mission to England.

Born a consul, of a family of Roman consuls, embodying the patrician traditions of ancient Rome together with lofty Christian ideals, Gregory the Great stands as noblest of all Roman bishops. Deeply imbued with the spirit of monasticism, Gregory rejected every effort to induce him to enter upon a political career and turned his ancestral palace on the Cœlian Hill into a monastery dedicated to St. Andrew. Here, clothed in a coarse cowl, the son of the princely house occupied the humblest cell and discharged the most menial tasks, although forced against his will to accept the headship of St. Andrew's. Gregory was sent on an ecclesiastical mission to the Emperor in Constantinople in the year 582. From the luxurious Byzantine Court he wrote: "I attach myself to the coast of prayer as with the cable of an anchor, while my soul is tossed upon the waves of public life."

It was after his return from Constantinople in 588

that the Abbot of St. Andrew's observed in the market place of Rome a group of fair-haired, nobly featured captive boys, exposed for sale as slaves. The famous conversation between Gregory and the warden of these blonde youths followed:

"Whence came these? inquired the Abbot.

"From Britain," the warden gave answer.

"Are they Christians?"

"They are still pagan."

"Alas!" sighed Gregory, "that the Prince of Darkness should possess forms of such light! That such beauty of countenance should lack grace within! Of what nation are they?"

"They are Angles."

"Truly they are Angels!" cried Gregory with gentle humor. "From what province of Britain?"

"That of Deira."

"Truly they must be rescued *de ira Dei* (from the wrath of God). What is the name of their king?"

"Aella."

"Alleluia! The praise of God must be sung in the dominion of that king."

Then and there did Gregory receive his foreign missionary impulse. Permission from the Pope, Pelagius II, being given, Gregory started with a few companions to journey to Britain with the Gospel. After three days' travel he was overtaken by messengers from Rome and brought back, sorely disappointed. Pelagius had sent for him to return, driven by the loud protests of the populace.

"What hast thou done? Thou hast offended St.

Peter! thou hast destroyed Rome, for thou hast sent away Gregory?"

The Monk Augustine.

The following year, on the death of Pelagius, Gregory was made Pope. Seven years later (596) his darling project of a Christian mission to Britain found expression in the sending thither of the monk Augustine (or Austin) with forty companions. This missionary is known as Augustine of Canterbury to distinguish him from Augustine, theologian and Father of the Church.

Gregory stood to bless his departing brethren on the threshold of his beloved Roman monastery where today stands the Church of St. Gregory the Great—a sacred spot to all English-speaking Christians.

(*e*) *Ethelbert and Bertha.*

The way for the Faith had been prepared in England by the marriage of the King of Kent, Ethelbert, with the Christian Princess Bertha, third in descent from the great Clovis of France. The early establishment of Christianity in England by Roman confessors had been crushed out by successive heathen invasions of Jutes, Angles and Saxons; churches had been destroyed or ruined, and Christianity replaced by heathen rites. The influence of his Queen had, however, prepared Ethelbert, himself heathen, to receive kindly the mission of the monks of St. Andrew.

Canterbury, Cradle of Anglo-Saxon Christianity.

The long and toilsome weeks of travel across Frankish Gaul were over; the channel had been crossed in little boats. Where the white chalk cliffs of the coast divide to give outlet to a shallow creek, the

new Roman army of invasion first set foot on British soil in the year 597. For the first time in its history, England received a foreign invasion which, although bent with passionate enthusiasm upon conquest, came to bring, not war and bloodshed, but life and peace. Very beautiful is the picture presented by the company of Augustine and his fellow missioners as they proceeded on their solemn march towards Canterbury where the heathen king awaited them. The history of the Church contains nothing finer. At their head one monk of the band carried a silver crucifix, and as they approached the city they chanted in unison from their litany the prayer,

"We beseech Thee, O Lord, by Thy pity to spare in Thy wrath this city and Thy holy house, for we have sinned."

On Whitsunday of the year 598 the King was baptized, and before the year closed, eleven thousand converts from gross heathenism had been added to the Church. The small Church of St. Martin, dating from the Roman period and the first planting of the Faith in England, is supposed to have been the scene of Ethelbert's baptism. "The view from St. Martin's church," says Dean Stanley, "is indeed one of the most inspiriting that can be found in the world; there is none to which I would more willingly take any one who doubted whether a small beginning would lead to a great and lasting good." For it is true that St. Martin's Church was the cradle of Christianity in England. Ethelbert, unlike Clovis, constrained no one to accept Christ whose loyal servant he now became,

but his kindly influence and that of his Queen were everywhere felt. In a single generation all the southern part of England was peacefully made Christian.

On the site of another ancient Roman basilica in Canterbury, Ethelbert caused a new Church to be built, now the Cathedral of Canterbury. From the heart of Kent flowed out the influence which first christianized England, later Germany, and centuries after, North America. The annals of the Kingdom show no more truly Christian conquest than that won under God by Augustine of Canterbury.

(*f*) *England becomes the Great Evangelizing Agency in Northern Europe.*

The work of Augustine ushered in the vast missionary enterprise which, while it lasted only into the ninth century, resulted in the conversion to Christianity of Northern Europe in the centuries immediately following. During the seventh and eighth centuries more missionaries were sent from England to labor on the Continent than go today from England to foreign fields. Of these we shall hear later.

With the close of the seventh century, the British Isles were christianized, second in order to France.

(*g*) *The Danes and Alfred, most Christian King.*

But the day of invasion of England by wild heathen tribes was not yet over. In 851 the Danes first wintered in the Isle of Thanet, the original name of Kent. Worshipers of Woden and Thor, war-like, wild and barbarous, the scourge of the Danes brought

back wave after wave of heathenism upon England. Coming to the throne of the West Saxons in 871, Alfred the Great throughout his troubled reign was in conflict with these warrior hosts who sought to drive Christianity from the land.

But the spirit of this monarch in his religious wars was not that of Clovis, of Charlemagne, or of Mohammed. He won even his wild Viking foes to his Master by the gentleness, patience, and forbearance of his spirit. English history has hardly a more touching episode than the baptism of the lawless Danish chieftain Guthrum at which Alfred was sponsor, 878. Alfred surrendered East Anglia to the Danes on condition of their becoming Christians, and sought to live on terms friendly and fair with these most treacherous and turbulent intruders. Thus it is but fitting that the name of King Alfred should be added to the roll of royal missionaries.

We find him pouring out his inmost soul in meditations like this:

> Hear me, Lord, thy servant! Thee alone I love over all things! Thee I seek! Thee I follow! Thee I am ready to serve! Under Thy government I wish to abide, for Thou alone reignest.

Before the tenth century had run its course there were fresh invasions of the Danes which resulted in a Danish Pagan, Sweyn, coming to the English throne. But the Christian influence of King Alfred was not dead, and the son of Sweyn, Canute the Great, King of England and Denmark, embraced Christianity and sought, as we shall see, to make it Denmark's religion.

III. Germanic Lands, Central and Western.

(a) *Missionaries in the Netherlands.*

We have noted the mission of the Celtic monks of the sixth century to Gallic and Teutonic lands on the Continent and also the nominal christianizing under Clovis of nearly all Central Europe at the opening of that century. In Clovis's domains were included the western portion of the Netherlands, or Belgium. The city of Ghent, idolatrous until late in the seventh century, was brought to the knowledge of Christ by the labors of Amandus, a Frankish missionary bishop. Eligius, a layman (640), consumed with love for the souls of men, gave himself up to labor in pagan Friesland (Holland) and taught the Gospel in its purity, free from the superstitions which already defiled the teachings of the Church of Rome.

But the great evangelist of Holland was Willibrord, one of the first of the noble line of English missionaries to the Continent. Willibrord, not monk but minister (presbyter), coming from the north of England, had caught in Ireland the contagion of missionary zeal and in the year 690, with eleven companions, he landed at the mouth of the Rhine in Holland. Some of the little company fell as martyrs, but their places were filled from time to time and the work grew great. For thirty years Willibrord was Bishop and Archbishop of Utrecht, one of Holland's most ancient and famous cities, made Christian by this English missionary who died there in 739.

(*b*) *Boniface, the Apostle to Germany.*

In the year 680 was born in a small Devonshire village and named by his parents Winfrid, one who has been called next to the Apostle Paul the most eminent Christian missionary, Father of the German Church and of Christian civilization in Germany. Upon entering the monastic life in Winchester, Winfrid took the name of Boniface, by which he is known in the story of Christian conquest.

Following the example of many English monks of his day, Boniface dedicated himself to the work of evangelism among heathen peoples on the Continent. In 719 we find him in Utrecht working under Willibrord who strongly urged him to remain and become his successor, but Boniface felt the inner call of God to go to the wholly pagan tribes of Germany. This call he obeyed.

Boniface was marvelously successful in his work. Within fifteen years he founded churches for a hundred thousand German converts and built monasteries and chapels throughout the vast central wilderness of Europe. The Thuringians, Hessians, Bavarians and many other tribes turned to Christ in great numbers under his preaching and that of the band of English missionaries who were associated with him.

The advance of the Christian conquest under Boniface, while in high degree owing to his own extraordinary gifts and his Christian devotion, must also be attributed in part to the support given him by the ruler of the Frankish dominions, Charles Martel

(694-740), and by the Roman pontiff. Pope Gregory II, to whom Boniface paid two visits, momentous in their consequences, in 718 and in 723, discerned in the English missionary monk not only consuming zeal, but unequalled gifts of statesmanship and organization. Ireland in that day vied with Rome as a missionary centre. We know that the Celtic missionaries, as Columbanus and Gallus, were but loosely connected with Rome. The strong desire of the "Successors of St. Peter" was that *papal* Christianity should prevail in Germany and in the other regions of Europe still unwon. Upon Boniface was conferred by the Pope the office of Bishop-at-large for Germany, but with this dignity went, on the part of Boniface, the following pledge made with solemnity at the tomb of Peter (?) in Rome:

I promise thee (Peter), the first of the Apostles, and thy representative Pope Gregory, and his successors, that with God's help I will abide in the unity of the Catholic faith, that I will in no manner agree with anything contrary to the unity of the Catholic Church, but will in every way maintain my faith pure and my coöperation constantly for thee and for the benefit of thy Church on which was bestowed by God the power to bind and to loose . . .

After reading this carefully, we shall not wonder that we find Boniface in 745 accusing and condemning to imprisonment two Celtic missionaries, disciples of the saintly Columbanus, whose chief error seems to have been denial of the authority of the Pope. Plainly it became to Boniface of less importance to give Christ to the heathen folk than to give the heathen folk for time and eternity into the keeping of the Roman pontiff. All personal independence

of thinking was sternly repressed by him. His monks, "Rome's Militia," went everywhere, enforcing absolute submission to the authority of the Pope, and everywhere establishing the Latin language for liturgy and Scriptures. No Bible could be read, no service conducted in the common language of the people, such was the inflexible rule of the Roman Church in her work of evangelization. We have seen that the Greek Church adopted the opposite course. Here lay one cause for the ever-widening schism between West and East.

Already the Church of the West was becoming frankly militant, for during this period we find the German bishops as wealthy landholders discharging military duty for the state as did laymen of like rank.

Had the Celtic and British missionaries been able to hold the field of Central Europe with their simpler and more evangelical type of religion, all history would have been changed. But Boniface, though of English birth, became more Roman than the Romans themselves! None the less, our reverence is due Boniface as perhaps the greatest missionary administrator of his age, a man whose whole being was given to the one purpose of the evangelization of the Germans. His death, at the hands of a band of wild Friesians for whose salvation he had made a last journey into Friesland, 755, crowned a life of unparalleled achievement with martyrdom. His ashes were taken to his favorite monastery of Fulda, established by his devoted disciple Sturm, and modeled on that of Monte

Cassino, the original convent of the Benedictines. The sanctity of Boniface and Sturm has consecrated through centuries the seminary for Christian education belonging to the monastery of Fulda.

Fifteen of the sermons of Boniface have come down to our day. From one of these we give brief extracts in order to make clear that, despite the alloy of papal subjection, the great Apostle of Germany preached a pure Gospel:

> Listen, my brethren, and consider attentively what it was ye renounced at your baptism. Ye renounced the devil and all his works . . . For ye promised to believe in God Almighty and in Jesus Christ His Son, and in the Holy Spirit, One God Almighty in a perfect Trinity . . . These are the commandments which we ought to observe and keep; ye must love the Lord with all your heart and mind and strength. Be ye patient, tender-hearted, kind, chaste and pure. Teach your children to love God and your household in like manner. Reconcile them that are at variance. Let him that judges give righteous judgment . . . Observe hospitality; visit the sick; minister to widows and orphans; give tithes to the Church. And what we would not men should do unto you, that do ye not unto them.

(*c*) *Influence of Moslem Invasion upon the Church and upon European Missions.*

Living until after the middle of the eighth century Boniface had known the fierce impact of the Moslem invasion of western Europe; twelve years before his death he had seen its advance checked at Tours by his protector Charles Martel; he had felt, perhaps, something of that thrill of warrior rage against the foes of his faith which was now to transform profoundly the spirit and method of missionary labor in

the West. Doubtless in the policy of inflexible obedience to the Roman Church followed by Boniface in his vast diocese, we may find his growing sense of the demand for firm, even military, organization to meet the Moslem onslaught upon the Faith. Certain is it that in that closing journey to North Friesland which ended with the death of Boniface, the last attempt (save that of Ansgar) was made to carry the Gospel into the territory of the Northern Teutons by peaceful missions. "*The sword it might seem now alone remained as the instrument for propagation of the Faith.*"*

Christianity met in Islam the sharpest possible test for its principles of peace and good will. That it bent under the test shows that, while Christianity was divine in its origin, Christians were human. The admission of military standards and practices into the Church began with the Age of Constantine in the fourth century as we have seen. The leaven of militarism as a method of christianization, although manifested notably by Clovis, had worked in the main obscurely and unobserved, until the Saracen conquests struck the Church their merciless blows. Then, the very spirit of Christianity suffered change; the soldiers of Christ swiftly learned to substitute carnal weapons of warfare for spiritual. The Church, which had thus far hoped to subdue the world by peace, conceived the fatal error that she must henceforth conquer and defend her Kingdom by force of arms. We know today that herein lay the supreme

*Merivale.

false step in the path of Christianity; it was then that the right to forbid or to denounce the crime of legalized murder was lost to it. It is a sorrowful and a bloodstained path which we must now follow.

IV. 772-804. "Conversion of Saxony by Arms."

Such is the brief but significant record of missionary annals.

Let us first clearly understand that "Saxony" in the medieval sense designated not the Saxony of the present day but a vast territory reaching to the Elbe on the east, and nearly to the Rhine on the west, since divided into Hanover, Brunswick, Oldenburg and Westphalia. This block of territory was inhabited by the Saxons, a people thus far stubbornly heathen. What was this heathen religion?

(*a*) *Teutonic Paganism.*

Originating in nature worship, the religion of the Germanic and Scandinavian tribes centred upon the Allfadir, Odin or Wotan, whose son was Thor, the god whose mighty hammer caused the thunder. But in process of time the conception of the All-Father yielded to the mythology of Loki, the evil genius whose influence was shown in the increasingly savage and ferocious character of the people. The Father of gods and men became *Val-fadir*, the god of battles, and paradise became the feast in Valhalla where wine should flow without measure in the drinking cups of the carousing warriors. It was a form of heathenism peculiarly gross, cruel and sensual. Its rites were

largely sacrificial, and the sacrifices were not confined to animals; in seasons of calamity or high festivity human beings were immolated. Even the king must lay down his life if the crisis were of great urgency. The chief idol among the Saxons, Irminsul, stood in the midst of a forest near Eresburg, a gigantic warrior girded with a sword. Borne upon the field of battle to give victory, at the close of conflict prisoners and traitors were sacrificed by thousands before it.

(*b*) *Charlemagne.*

Such was the heathenism which in the year 772 the great Frankish king, Charlemagne, grandson of Charles Martel, set out to exterminate. Charlemagne coveted the lands of the Saxons; he was also exasperated at their incorrigible opposition to and hatred of Christianity. The Ewald brothers, companions of Willibrord on his mission to Holland, who had pressed on into Saxony and there met death at the hands of the barbarians, were the proto-martyrs of Saxony.

"Idolatry must perish," was the motto of Charlemagne as he began with fire and sword the long struggle with Saxon independence and Saxon heathenism. The names by which we know the great Frankish Emperor Charles are in Latin *Carolus Magnus*, in French Charlemagne. This monarch who bore even then the title of *Christianissimus Rex* "most Christian King," and who was to be crowned in Rome, in the year 800, Emperor and Head of the

CATHEDRAL OF RHEIMS, FRANCE

Holy Roman Empire, was King of the Franks. But it is needful to keep in mind that he was not a Frenchman by birth or by residence, but much nearer akin to the Germans. His royal residences were in Germany; Aix-la-Chapelle is his burial place. It was not then precisely as a foreign conqueror that he invaded the lands of the Saxons, but as a monarch bent upon subjecting to his rule outlying and insubordinate tribes of his own race. For thirty-two years the Saxons resisted and repelled the invaders who sought to drive them to Christianity. Campaign followed campaign, carried on with relentless severity; desolation, massacre and flames were spread on every side.

(*c*) *Alcuin.*

Against Charlemagne's war cry of *Submit or die*, caught, none can doubt, from the Moslem invaders, the noble Alcuin often remonstrated, but in vain. Alcuin, a learned Englishman, was the king's chief spiritual adviser, a resident at his court, in Paderborn or Aix-la-Chapelle. At one time he thus wisely and temperately addressed his powerful master:

> Faith must be accepted voluntarily and cannot be enforced. A man must be drawn to it, he cannot be compelled to accept it. You may drive men to baptism, but you cannot make them take a single step toward religion. Let the preachers of the Faith, then, learn by the example of the apostles; let them be preachers and not spoilers.

This sound advice seems to have made no impression on Charlemagne. His resolve, unshaken, was that he "would attack the perfidious and truce-breaking Saxons in war, and would persevere therein until

they were either conquered and made subject to the Christian religion, or were altogether swept off the face of the earth."

In 782, in revenge for a revolt among a partially subdued host, Charlemagne caused 4500 Saxons to be beheaded in one day on the banks of the river Aller. In the end his policy of forcible removal of the Saxon inhabitants of whole districts into Frankland succeeded. By the year 804 the Saxon opposition to Christianity had worn itself out; the people at large yielded a reluctant submission and suffered themselves to receive baptism as preferable to extermination. The king followed up his victories in Saxony with firm and effective organization. Eight missionary bishops were placed over the new territory.

(*d*) *Willehad.*

Eminent among these is Willehad, missionary from the north of England, in 789 constituted Bishop of Bremen, a diocese which lay partly in Friesland. In general, the labors of missionaries in Saxony at this crisis did not bring them into bold relief. Their function was to administer the sacraments and give religious instruction to Charlemagne's sword-made converts. The work of training the silent, sullen people went forward with system and vigor, but the Christianity thus made known, built up on the lust of conquest, on revenge and bloodshed, had little in common with the teachings of Jesus. The sword was now the accepted means of religious propaganda among Christians as among Moslems.

V. Scandinavia

In the year 814 died Charlemagne, canonized three centuries later in Aix-la-Chapelle, where he is buried. A French boy, born near Amiens, educated in the monastery of New Corbey (named for the noted French monastery of Corbie from which it sprang) east of Paderborn on the banks of the Weser, received the tidings with keen emotion and began to dream dreams and see visions. A heavenly voice called to him from a region of celestial light, bidding him, "Go and return to Me again crowned with martyrdom." At another time the youth, out of the fulness of his heart, cried, "Lord, what wouldst Thou have me to do?" and received the reply, "Go, preach the word of God to the tribes of the heathen."

(*a*) *Ansgar.*

Such was the missionary "call" of Ansgar, well described as the St. John among medieval apostles, as Boniface was the St. Peter. To him Denmark and Sweden owe the foundation of their Christianity.

The ninth century was a most unfavorable period for evangelization, all northern Europe being laid waste by the barbarous Norsemen (Normans). These heathen marauders dashed with fearful violence upon France, upon Germany and the Netherlands, displaying a cruelty not less ferocious than that of the followers of Mohammed, with a heathenism far worse. Like the Saxons they were war worshipers,—their deification of war embodied in Odin and Thor as among the Teutonic race generally.

In the year 826 Prince Harold of Denmark took refuge at the Court of King Louis, son of Charlemagne, driven from home by political sedition. Here, apparently in sincerity, he accepted the Gospel and received Christian baptism. On his return to Denmark, Harold wished to take with him a missionary to his people. For this most perilous venture the youthful monk Ansgar was chosen. His mission to the Danes began with fervor and proceeded with a measure of success, but after two years Harold, now King, was driven from the country, Ansgar with him. Sweden was his next field of labor and here he laid strong foundations for the Church of the future. In the intervals of his four campaigns among the heathen Danes, Ansgar did the work of Bishop of Bremen and Hamburg and became known far and wide as the ideal missionary so gentle, so unselfish, so consecrated was his spirit, akin to that of John Chrysostom, Greek saint and martyr, as well as to that of John whom Jesus loved.

Ansgar's humility was touchingly shown by his answer to one who ascribed to him the power of working miracles. "Could I deem myself worthy of such a favor of the Lord," he said with some touch of holy sternness, "I would pray Him to vouchsafe me but this one miracle, that out of me by His grace He would make a good man."

The work begun by Ansgar was only slowly carried forward. Two centuries elapsed before Denmark and Sweden were even nominally Christian and in those centuries countless were the martyrdoms.

Many princes professed the Faith from purely political motives, or because they conceived the Christian's God to be more powerful in their interests than Odin. In the end it was by way of England that the superstructure, built upon Ansgar's foundation, received its completion.

(b) Canute, the Great, King of England and Denmark.

The Danish invasion of Britain* resulted in the eleventh century in the kingship on the throne of Alfred of Sweyn, a Dane, who, although baptized in infancy, had reverted fiercely to paganism. His son, Canute the Great, who reigned 1014-1036, was won over to Christianity by the influence of the Christian Church in England and especially of his Queen, Emma, an Englishwoman and a devoted Christian. He concerned himself zealously for the christianization of the Danish portion of his twin kingdom and to this end sent to Denmark large bands of English monks and priests. By means not all unworthy the purpose of Canute, himself a fierce and inflexible conqueror, was at length achieved. By the middle of the eleventh century, Denmark was a Christian kingdom, at least in name. In that same century English missionaries in Sweden continued the work begun by Ansgar but languishing in later times. By their efforts in the year 1008 the king of Sweden confessed Christ, and under him paganism became extinct in the southern part of the kingdom. The old national religion, driven

*See p. 90.

into the wild regions of the north, persisted for over a century. It was not until 1160 that Eric of Sweden succeeded in bringing all his realm to adopt Christianity.

It is a notable fact that the earliest encouragement for foreign missions in modern times was found in Denmark. The first eighteenth-century missionaries to India and to Greenland were sent out by the King of Denmark, 1705.

(c) *Norway.*

In the story of the Cross in Norway, the Land of the Scalds and Vikings, we find no missionary name outstanding. Three kings hold the chief place in the early annals of Christianity in this wildest and most barbaric of European lands.

King Hakon. Hakon the Good, son of Harold Fairhair, about the middle of the tenth century attempted to convey the Gospel to his people. He had been educated at the English court and had himself become an earnest Christian. Marvelous is the narrative of Hakon's efforts to keep faith with the Faith and at the same time not antagonize his Odin-worshiping subjects whom he dared not openly proselytize. Obliged to be present at the great heathen festivals where the flesh of horses slain in sacrifice must be eaten and goblets drained in honor of the gods of Valhalla, Hakon signed the cross above his goblet and permitted the explanation to be given by his minister, Sigurd, that he had made the sign of Thor's hammer. Repetitions

of such occurrences involved Hakon deeper in his double course and brought his subjects little nearer to Christianity. He died about 960 in deepest repentance and humility for his course of compromise, declaring himself unworthy Christian burial. Very human we find Hakon, at heart sincere, if lacking boldness. The universal affection of the Norwegians for their king, who died in battle for their country, undoubtedly prepared the way for the Gospel in after days.

King Olaf. Like Hakon the Good, Olaf who came to the throne in 995, had confessed Christianity in England. His baptism had taken place at the Scilly Isles. He came to the kingdom determined, like Hakon, to make of his people a Christian nation, but his methods were widely different. Of the two, the reality of Hakon's religion seems the more convincing. But at least Olaf's will was stronger and in an incredibly short time, as Gibson says, "If he had not exactly succeeded in making his subjects Christian, he had at least made it very unsafe for them to be anything else. By force, or gifts, or persuasion, or even by torture if necessary, he had soon scarcely left a man of note unbaptized in Norway."

Saint Olaf. This Norse king, coming to the throne in 1017, prosecuted the cause of the Christian religion by means more cruel and despotic than those of the earlier Olaf. Journeying through his kingdom he called together the magistrates of every town and village and everywhere read them the laws of his new united and Christian kingdom. Absolute

submission to Christianity was commanded. All who refused it were to be maimed in body or killed and their property confiscated. On his last military campaign we read that he would receive none but Christians into his army. (There had been, we recall, a time in Rome, in the early centuries, when no Christian would enter an army!) Olaf caused the shields and helmets of his soldiers to be emblazoned with the sign of the cross, and gave them as his watchword, "Onward, warriors of Christ, the Cross, and the King." Olaf died in battle in July, 1033, and was quickly honored as saint and martyr. His character seems to have grown more Christlike towards the end of his life. The permanent establishment of Christianity in Norway dates from this time. From Norway the Gospel was carried to Iceland about 1000.

General Survey of Religious Conditions in Europe from Ninth to Fourteenth Century.

We shall note that the second historical Missionary Period, from the fourth to the fourteenth century is drawing to a close. The Scandinavians were last but one among European nations in their reception of Christianity. The Crusades had absorbed into themselves the missionary impulses of Christendom and the final effort for Christian conquest in this period—i. e. the christianization of Prussia—was officially counted a Crusade. This Crusade took place eight hundred years after France had accepted Christianity, six hundred years after England, four hundred years after Germany, three hundred years

after Russia. Before we enter upon the story of the conversion of Prussia, however, it becomes necessary to pause and consider certain great popular movements with which it is closely bound up.

Chivalry.

After the ninth century, war was waged in Europe so incessantly and with such cruelty that conditions called loudly for some refining and restraining influence. Mysteriously, for dates and methods are not matters of record here, there arose, first, the ideals of chivalry, then its laws and practices as exemplified in knighthood.

The word *Chivalry* is supposed to come from the same root as *cavalry;* the chevalier, or cavalier, was the mounted knight. Certain it is that in the eleventh century we find the usages of warfare somewhat controlled by the new conceptions of chivalry which sought in all good faith, by application of the Christian graces, to soften the brutalities of armed conflict.

The foundation stone of chivalry was honor. The knightly honor forebade avarice, revenge, personal ambition, lust, cruelty or treachery alike to friend and foe. In time twenty-six articles were formulated to which he who would enter the Order of Knighthood must swear. Of these the first was:

> To fear and reverence and serve God religiously and to die rather than to renounce Christianity. The last was: That above all things they would be faithful, courteous and humble, and never wanting to their word for any harm or loss that might accrue to themselves.

The essentially religious character of knighthood

is indicated by the many symbolical acts performed before the formal conferring of the accolade, such as confession, fasting, communion, and last of all the "vigil," i. e. the night preceding the ceremony spent in watching and prayer.

The strange contradiction of all this with the fact that the young knight was thus religiously vowing himself to a profession which the very nature of his religion forbade was wholly characteristic of the age. In the state of Europe and the disorder and savagery of medieval warfare, however, chivalry proved itself, for a time at least, of essential benefit. Thus the usage of knighthood demanded that no enemy country could be invaded without due warning; that the precise hour and spot of an intended attack must be announced to the enemy; that no advantage of him should be taken; courtesy and kindness—the glory of chivalry—must be shown in especial manner to prisoners; excessive ransom was forbidden. Knighthood was forfeited by perjury, treason, slaughter in cold blood, sacrilege, or violation of women. "*Noblesse oblige*"—nobility involves obligation—was the knight's watchword. Chivalry reached its finest flower in King Arthur and his Knights of the Round Table. The very demands of knighthood prove that the Church had now cast aside the last shadow of scruple against war. An old French ballad says:

> "A true knight the people must defend
> And his heart's blood for the Faith expend."

A new and remarkable welding together of religious and military ideals marked the eleventh century. It

was owing to the Crusades that the Church took the profession of arms under her peculiar protection.

The Dark Age of Missions. If the year 1000 was looked forward to with apprehension throughout Christendom as the time when the earth should be dissolved and the Lord should come in awful judgment, it was in part because the tenth century had been the darkest and most debased period in the history of Europe since the Christian era. The cruel power of the now consolidated Moslem empire shadowed Christendom; the wild hordes of heathen Magyars and Norsemen swarmed over civilized Europe destroying everything before them; religion had sunk to little more than superstition; the Papacy had become the prize of anti-popes, prostitutes and debauchees; everywhere was anarchy.

Degredation of the Papacy. Even in the eleventh century, when social conditions showed improvement, following the reaction from the unfulfilled expectation of the end of the world, the Papacy waxed worse and worse. In 1033 a boy of twelve years came to the Papal throne, and for twelve years, on the testimony of a later Pope, led a life "so shameful, so foul and execrable that he shuddered to describe it."

In the following decade there were three Popes at one time and their fighting for supremacy was by no means with spiritual weapons. With this flagrant disgrace a climax was reached. The Papacy must reform itself or perish. It chose reform and this reform was embodied in the Clugniac Monk Hildebrand, who in 1073 became Pope as Gregory VII. Among Gregory's

measures for reinstating the Papacy in power and prestige was the project of a Crusade to the East to rescue Constantinople from the menace of the Turks. By this enterprise he hoped to win headship over the Greek Church and thus reunite Christendom. For this purpose he raised a large army at the head of which he purposed to place himself, but the army never marched to the East; the West was not then ready.

The story of Pope Urban II and the Council of Clermont, 1095, of the passionate plea of Peter the Hermit for the Church to engage in a Holy War to recover the Holy City, Jerusalem, and the Holy Sepulchre, is too familiar to need repetition. But let us note the incitements by which Pope Urban stirred the people to the Crusade:

> The wealth of your enemies shall be yours; ye shall plunder their treasures. Absolution is freely given without penance for all sins, murder, adultery, robbery, arson, whatever—to those who enter upon this glorious war. Death in the Holy Land, or even on the way to it, ensures the crusader immediate entrance into Paradise.

Thus had the religion of Christ become subject to the spirit of Islam!

Between 1096 and 1270 there were seven Crusades, authorized, organized, and sent forth to the East in the name of the Man of Nazareth by His followers to wrest, by force of arms, from the hands of the infidel the scenes of His earthly life and the tomb in which His body was said to have been laid. In these wars all classes joined, clergy, as well as laity; monks, priests, bishops no less than princes and knights.

But not all the Crusades inspired by the Bishops of Rome were directed to the Orient. Crusades against heresy, and, as we shall see, against heathenism still lingering in Europe, were organized and carried on with bitter cruelty.

Further reliance of the Church on the arm of flesh was given in the year 1232, when by the agency of Dominic, founder of the Dominican Order of monks, the Inquisition was founded for the suppression, by physical force—by torture and death—of all freedom of thought and conscience. In the first century and a half of its operations thirty thousand persons, suspected of heresy or sorcery, were burned at the stake by the Holy Office. A Catholic priest of sincere piety whose eyes have been opened to the corruption of the Roman system thus exclaims:

> The Inquisitors were monks. They had renounced the world. They made it their life profession to follow Christ. To follow Christ! the merciful Lover of men, the Healer of suffering bodies, the patient Teacher of those that loved! In His Name they turned the dislocating rack; they flung live coals on bare feet; they delivered men and women to the agony of the stake! In His Name! . . . Can Papal Infallibility survive the Inquisition?

We may add a second question, Could the monastic character, as Christian, survive the Inquisition? To this the answer is unqualifiedly, No. The service of monks to the cause of Christ, noble in earlier times, ended as a means for good with the thirteenth century, when they became agents of the Inquisition.

Military Monks. Out of the Crusades were destined to emerge three new orders of monks, wholly different from those hitherto known: the Hos-

pitallers of St. John, founded 1113; the Knights Templars, founded 1118; the Teutonic Knights, founded 1190.

Monasticism, as we have seen, in its early history, was the one refuge offered by the Church for the practice of peace, democracy, humility, the life of lowly service in the name of Jesus. But the teachings of Jesus concerning peace, love, and compassion were now wholly discarded. To the threefold vow—Poverty, Chastity, and Obedience—adopted by these soldier-monks, was added the vow *never to cease fighting until the Holy Land was won from the Turk.* Despite their monastic profession, these soldier-ascetics displayed from the first pride and ferocity. "Fierce soldiers they are in war," says an ancient writer; "Monks in religion. They carry before them to battle a banner half black and half white, because they are fair and honorable to the friends of Christ, but black and terrible to His enemies."

The monastic dress of the new orders was marked in the case of the Hospitallers by the white cross on a black mantle; the Templars wore a red cross on a white mantle; the Teutonic Order a black cross on a white mantle. The name of the earliest order was derived from their origin as keepers of hospices in Jerusalem and ministrants to sick and needy pilgrims. The Templars took their name from the site of Solomon's temple on Mount Moriah in Jerusalem, where their first religious house was placed. The Teutonic Knights sprang from German pilgrims and patrons of pilgrims in Jerusalem who banded themselves to-

gether first for relief work and later for military-monastic service. These last were exclusively German and of noble birth. The head of these several orders was known, not as abbot but as grand master.

Whatever of high purpose belonged to them at the outset, the military-monastic orders all suffered decline; they became notorious for corruption, worldliness, luxury, and enormous wealth, ill-gotten.

VI. Prussia.

We now return to the final field of Christian conquest in Europe, the land lying east of the Saxony of Charlemagne's time, inhabited by Slav, Lithuanian, Wendish and Germanic tribes.

The paganism of the Prussians was akin to that of the Saxons. Three gods were especially worshiped under names peculiar to the country down to 1230, viz: Percunos, the god of thunder; Potrimpos, the god of corn and fruits; Picullos, god of the infernal regions. The rites of worship among the Prussians were peculiarly bloody and idolatrous, and the nature of the people savage and cruel in a degree beyond that of any of the Teutonic tribes.

(a) *Adalbert of Prague.*

To this land and people the Gospel first came in 997 at the hand of Adalbert of Prague who was promptly martyred, as were several of his successors in this perilous mission. "Two centuries elapsed before another missionary showed himself in Prussia,"

is the terse summary of the famous Prussian historian, Kurtz.

(*b*) *The Monk, Christian.*

In 1209 a Cistercian monk, Christian, succeeded in gaining a more permanent foothold, and a number of noblemen and princes received baptism. But persecution arose at once and in his stress, Christian, in 1238, united with Duke Conrad of Masoria, Poland, in calling for outside aid. For, as the narrative has it,

> These heathen people were very savage and barbarous and constantly committed horrible cruelties upon their more civilized neighbors, laying waste the country, carrying off much plunder, burning towns and villages and convents, and murdering the inhabitants with circumstances of extreme atrocity, often burning captives alive as sacrifices to their gods.

The Order of Teutonic Knights.

It was to the Order of Teutonic Knights that Christian, in his distress for his infant church, appealed. The Grand Master took counsel with the Pope and with the Emperor (ruler of the Holy Roman Empire founded by Charlemagne, an electoral office usually held by Teutonic princes). The Pope gave his sanction and declared the invasion of Prussia a regularly constituted Crusade with privileges and immunities like those of the Crusades to Moslem lands. The Emperor promised the Knights any territory they could conquer in Prussia for their own.

Their ambition and greed thus stimulated, the Teutonic Knights entered Prussian territory in 1238 in full military force, bearing the Cross of Christ upon their breasts. But it was no easy conquest they had

CATHEDRAL OF CANTERBURY, ENGLAND

undertaken. From the long record of butchery and oppression on the one hand, of revenge and treachery on the other, we turn mournfully away. Fifty years of remorseless warfare, of conquest confirmed by cruel despotism, of wave after wave of yet uncrushed paganism—such is the terrible tale. Never was tryanny more inflexible than that of these warrior-missionaries. Baptism was made the one condition of admission to any rights, civil or individual. Death or slavery awaited the Prussian who stuck to his gods. So bitter grew the oppression that in 1251 the Pope was obliged to interfere and cause the Knights to moderate their severity, to give some form of Christian instruction to the people, and to rule with some regard to the mild teachings of the Gospel. But it was not long after that we find the Pope sending his own armies of crusaders to reinforce the Knights.

(*c*) *Prussia nominally Christian.*

It was the year 1283 when "the work was completed," whether the work of conquest or conversion, the Teutonic chronicler does not say. Although 1283 is officially accepted as the date of Prussia's Christianization, it was far into the fourteenth century before all the allied tribes were brought into even nominal subjection to Christianity; paganism lingered on from generation to generation. It was in sheer despair that the population in the end recognized the Order of Teutonic Knights as their lawgivers and consented to receive officially that strange religion which they came to impart, miscalled Christianity.

VII. Two Peaceful Knights of Christ.

In closing this chapter let us turn from these blood-stained annals of most un-Christian conquest and for a moment glance at two foreign missionaries who, in the thirteenth century, sought the Orient as friends, not as foes, of its Mohammedan possessors. The only lives to be lost by these crusaders were their own, which they were ready to lay down in the cause of their Master, who came to bring peace and good will to men. They bore the Cross not on their mantles as did the soldier-monks, but on their hearts. The one is Francis of Assisi, the other Raymond Lull.

Francis of Assisi.

On June 24th, 1219, the monk Francis, who had founded the Brothers Minor in order to serve Christ in true poverty and humility, set sail from Egypt. His mission was to carry the Word of Christ to the Saracens by love instead of by bloodshed; the desire for their salvation had long burned within his soul. Although disappointment awaited him, this first peaceful mission to Moslem lands has not been without fruit. The scenes of carnage, pestilence, terror, cruelty, and greed which Francis witnessed in the Crusaders' camp overwhelmed him with the horrors of war. He saw what it means when the *human beast* is let loose. He could win neither Crusader nor infidel to his doctrine of peace, love, forgiveness, but the impression made by the "Gospel-man"—the Little Poor Man of Assisi—upon those whom he met was deeper than perhaps Francis himself knew.

Here is the record of one who companied with him then:

> Master Reynier has entered the Order of the Brothers Minor, an Order which is multiplying rapidly on all sides, *because it imitates the primitive Church and follows the life of the Apostles in everything*. The master of these Brothers is named Brother Francis; he is so lovable that he is venerated by every one. Having come into our army, he has not been afraid, in his zeal for the faith, to go to that of our enemies. For days together he announced the Word of God to the Saracens but with little success; then the sultan asked him in secret to entreat God to reveal to him by some miracle, which is the best religion.

Raymond Lull.

"In an age of crusades and armed knights his was the knight-errantry of true evangelizing love."

Born on the island of Majorca in 1236 of noble parentage, this illustrious man spent his life in the pursuit of pleasure until his thirty-third year when his heart was touched by the Spirit of God. Although a lover of St. Francis, Lull never took orders of any kind. Married, with nothing of the ascetic about him in that age when the religious life was associated almost exclusively with the priesthood or the monastic life, this man offers in himself in the Middle Ages the type and prophecy of a missionary layman.

Perceiving how little the cause of Christ was advanced by the Crusades, Lull received deep into his heart the idea of Francis, that of a mission of love and redemption to the Mohammedan foes themselves.

I see many knights, he wrote, going to the Holy Land in the expectation of conquering it by force of arms, but instead of accomplishing their object, they are in the end all swept off themselves. Therefore, it is my belief that the conquest of the Holy Land should be attempted in no other way than as Thou, Lord, and Thine apostles undertook to accomplish it—by love, by prayer, by tears, and the offering up of our own lives. As it seems that the possession of the Holy Sepulchre and the Holy Land can be better secured *by the force of preaching than by the force of arms*, let the monks march forth, as holy knights, . . . and proclaim to the infidels the truth of Thy passion.

Lull, an eminent scholar and scientific discoverer, now entered upon a diligent study of the Moslem language and literature with the hope of fitting himself for the conversion of these unbelievers. He visited Tunis, Cyprus, and Armenia on his Gospel missions, suffering cruelties and imprisonments manifold. In 1314 he landed for the third time on the coast of North Africa. For a year he did the work of an apostle, but at the last a Saracen mob, infuriated by his attempts to undermine the religion of their prophet, fell upon him and stoned him to death. Thus perished, at the age of eighty-one, a fearless soldier of Christ, to whom, in an age of darkness and strife, was given the vision of light and peace.

Thus prayed Raymond Lull:

To Thee, O Lord God, I offer myself, my wife, my children, and all that I possess. May it please Thee, who didst so humble Thyself to the death of the cross, to condescend to accept all that I give and offer to Thee, that I, my wife, and my children may be Thy lowly servants . . . O Lord of glory, if that blessed day should ever be in which I might see Thy holy monks so influenced by zeal to glorify Thee, as to go into foreign lands in order to testify of Thy holy ministry, of Thy blessed incarnation and of

Thy bitter sufferings, that would be a glorious day, a day in which that glow of devotion could return with which the holy apostles met death for their Lord Jesus Christ.

In the life of Lull and in his character as a peaceful missionary we have the dawning of a new and better day for the Church of Christ. Written in the gloom of a corrupt and warlike age when the Church at large thought only of worldly conquest, this prayer was destined to fulfilment centuries later.

VIII. Loyola and Xavier.

The pure missionary spirit of the Greek and Roman Churches, as we have seen, died down with the tenth century. The "Dark Age of Missions" from the tenth to the sixteenth century, was only at rare intervals illuminated by the spiritual light of a St. Francis or a Raymond Lull. The first marked reflex however of the Reformation upon the Roman system, was a revival of its early missionary zeal. This was embodied in 1534 in the formation by Ignatius Loyola of an order of "spiritual knighthood, whose object should be the salvation of the heathen, especially of the Turks." Thus originated the Society of Jesus, more familiarly known as the Jesuit Order. Francis Xavier, 1506-1552, illustrious Jesuit pioneer to India and Japan, has been followed from that day to this by an uninterrupted chain of zealous missionaries. In 1621, for the first time, a Jesuit became Pope, Gregory XV. He it was who instituted the *Congregatio de Propaganda Fide*, familiarly called The Propaganda. This organization conducts the

entire missionary activities of the Roman Church today. While the character of Catholic missionaries has often been marked by heroic devotion and sacrifice, their teaching bears the marks of an alloyed Christianity, while their methods are those of the hierarchy. Even Xavier sought to introduce the Inquisition into his mission in India.

We turn gladly from them to the achievements of Protestant missionaries. Here we shall find conquest unstained by bloodshed. For if we must acknowledge that Reformed Christianity used coercive measures at home and entered no protest against the enormity of warfare between Christian nations, we can claim that never has it applied force in its missionary propaganda.

An endless line of splendor,
These troops with heaven for *home!*
With creeds they go from Scotland,
With incense go from Rome.
These in the name of Jesus
Against the dark gods stand:
They gird the earth with valor,
They heed the King's command.

Onward the line advances,
Shaking the hills with power;
Swaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling,
But souls, newborn, arise;
The nations growing kinder,
The child heart growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope who shall scorn?
That in the name of Jesus
The world shall be reborn.

—*Vachell Lindsay.*

ANALYSIS OF CHAPTER IV.

I. The Protestant Position towards Missions previous to the Danish-Halle Movement.

(a) The Delay of Protestant Missions.

(b) Erasmus, alone among the Reformers, for Missions.

(c) The Pietists.

(d) The Dawn of Protestant Missions.

II. The Danish-Halle Missionary Movement.

III. Eighteenth Century Moravian Missions.

IV. Forces opposed to the New Enterprise of Christian Conquest.

V. The Modern Epoch, ushered in by William Carey in the Last Years of the Eighteenth Century.

VI. Ten Decades of Missions outlined.

VII. The Ecumenical Conference of 1900. Progress since then.

CHAPTER IV.

THE PROTESTANT EPOCH OF CHRISTIAN CONQUEST

Like a mighty army
Moves the Church of God.
—*S. Baring Gould.*

THE first great Period of Missionary Expansion was from Paul to Constantine, a pure conquest of peace. The second Period (considered in our second and third chapters), lay between the fourth and the fourteenth centuries and its conquest was by military as well as by peaceful methods; the third Period began with Protestant Pioneer Missions about the beginning of the nineteenth century and returned to the peaceful measures of the Apostles. We believe this period will only end when the kingdoms of this earth become the Kingdom of our Lord and of His Christ.

If Wittenberg was the starting point of Protestantism, Halle was the seedbed of the first Protestant missions to foreign lands. For both we must go back to Germany. But between the birth of the Protestant Reformation and that of the Protestant missionary enterprise the great gulf of two centuries is fixed.

I. THE PROTESTANT POSITION TOWARDS MISSIONS PREVIOUS TO THE DANISH-HALLE MOVEMENT.

This period did not pass without here and there an earnest witness arising in the ranks of the Reformed

churches to urge upon them the duty of spreading the Gospel. Of such were the Seven Men of Lübeck, who caught the spark of missionary fire from the great Hollander Hugo Grotius, 1583-1645; also Baron von Welz, whose noble but tragic story is thus given by Dr. Leonard:

In 1664 von Welz, an Austrian baron of Ratisbon, his heart burning within him, published two impassioned pamphlets in which he called upon Christians to rouse themselves and make haste to seek and save the lost of the race, and proposed the formation for the purpose of a Jesus-Society. But for his longings he found no sympathy. His was a voice crying in the wilderness which found none to listen. The mass of the Lutheran Church regarded his schemes as preposterous, so far as they received any attention. One so learned and pious as Ursinus distinctly stigmatizes his appeal as a dream, rebukes its self-willed piety, its hypocrisy, its Anabaptist and Quaker spirit, and deprecates the proposed Jesus-Association in these words: "Protect us from it, dear Lord God!" This great theologian concludes that the Gospel is not meant for barbarians like Greenlanders, Tartars, and Cannibals. "The holy things of God are not to be cast before such dogs and swine." Exciting thus only opposition and ridicule in Germany, at length von Welz took his departure for Holland, gave up his title to nobility, bestowed some $9,000 upon the object so dear to his heart, was ordained, and sailed for Surinam, where he soon died.

These cases, individual and sporadic, foreshadow what was to come rather than form part of it.

(*a*) *The Delay of Protestant Missions.*

As the first organized efforts of Protestant Christians to give the Gospel to the heathen unhappily failed to attain a lasting success and were not systematically sustained, we commonly hear it said that *three* centuries lie between the Reformation and Prot-

The Two Greatest Wars

By J. CAMPBELL WHITE

	The European War		The World War
1	20 million soldiers in physical peril		50 times 20 millions of people in spiritual bondage and death
2	1 million men killed in first six months		2 million people die every month in heathen lands
3	Cost to kill a man about $3,500		Cost to give the gospel to the world, about $2.00 per person
4	Cost of European War Over $40,000,000 *daily*		Expended in World war about $35,000,000 *annually*
5	Fighting strength of armies, over 20 millions		Total missionary force 12,000 men and 12,000 women
6	Developes hatred		Promotes friendliness
7	Is destructive		Is constructive
8	Settles nothing finally		Establishes Christ's enduring kingdom and ultimately eliminates all war. Isa. 2: 2-4

Will the Church make a serious effort to put its World-war on something approaching an adequate basis?

estant Missions, i. e. from Martin Luther, 1483-1546, to William Carey, 1761-1834. To say this, however, is to ignore the work of that great German pioneer, Ziegenbalg, missionary from Halle, sent out by Denmark's king, and it was the zeal and activity of this one man that paved the way for the great work of Protestant Missions to the heathen.

Nor should the evangelizing zeal of the Moravian Brethren in the eighteenth century be overlooked. It was indeed three hundred years after Luther nailed his theses to the church door in Wittenberg before a Christian missionary was sent out by Lutheran Germany, but German missionaries were nevertheless first in the field, as we shall see.

How did it happen that two hundred years elapsed after Luther and his fellow-reformers began their work before the first impulse to carry the purified Gospel to the heathen manifested itself? The answer is twofold. First, the leaders of the Protestant movement, however sympathetic in their feeling towards heathen nations, appear to have held the view that, the Great Commission having been fulfilled by the Apostles, the Church has no further obligation towards the heathen. Warneck, the foremost Lutheran authority, says, "We miss in the Reformers not only missionary action, but even the idea of missions."

(*b*) *Erasmus alone among Protestant Reformers stood for Missions.*

We must note, however, an exception in Erasmus. Even as this Reformer gave his strong testimony

against the iniquity of war, so did he give it for obedience to the Great Commission.

The year before his death, 1535, Erasmus put forth his magnificent missionary treatise. After pointing to the illustrious example of Basil, Chrysostom, Augustine and Gregory the Great, who, though burdened with the care of all the churches, sent forth missionaries to far distant regions, Erasmus continues:

> We daily hear men deploring the decay of the Christian religion, who say that the Gospel message which once extended over the whole earth is now confined to the narrow limits of this land. Everlasting God! how much ground there is in the world where the seed of the Gospel has never yet been sown, or where there is a greater crop of tares than of wheat! Europe is the smallest quarter of the globe; Greece and Asia Minor the most fertile. Into these countries the Gospel was first introduced from Judea with great success. But are they not now wholly in the hands of Mohammedans and men who do not know the name of Christ? What, I ask, do we now possess in Asia? . . . In Africa what have we? There are surely in these vast tracts barbarous and simple tribes who could easily be attracted to Christ if we sent men among them to sow the good seed . . .
>
> I have not dealt with the last excuse, that of the risk of death. Indeed, since men can die but once, what can be more glorious and blessed than to die for the Gospel? . . . How many soldiers there are who fearlessly rush into battles counting their lives vile in comparison with human praise. And yet does the Lord of all who has promised as a reward a crown of eternal glory, find soldiers endued with a like mind? . . . Would that God had accounted me worthy to die in such a holy work, rather than to be consumed by slow death in the tortures I endure!

For extended quotation from this remarkable appeal the student is referred to Smith's *Short History of Christian Missions.*

Protestantism in the end has rejected the prevailing anti-missionary views of the sixteenth century and accepted the teaching of Erasmus on this point. We may dare believe that in a time not far distant, it will likewise make its own the Christ-like principle of Erasmus, "*The dispositions which lead to war are absolutely forbidden by the Gospel. Christians ought not to go to war.*"

This remains the future's hope.

The Protestant decision to resort to the use of physical force in its own defense (first made in 1530), resulted in a hundred and fifty years of ruthless warfare. Here we have the second reason for the absence of missionary effort by Protestant Europe, all sufficient in itself. The opposition to missions on the part of the Reformers might have been ignored in the next generation had not war laid its suffocating grasp upon the Reformed churches. Far reaching was the work then begun, for it fastened upon Protestantism the same fatal flaw of disloyalty to the teachings of Christ within His Kingdom which, with Constantine, entered the Early Church.

(*c*) *The Pietists.*

After the Peace of Westphalia, 1648, when the Religious Wars came to an end, the Protestant Church in Germany showed grievously their materializing and deadening effect. Vital, personal religion had given place to formalism. The Lutheran Church was an arm of the state; its ministry concerned itself for scholastic orthodoxy more than for spiritual

power. In this condition of the Church (strikingly similar to that of the Church of England a century later when the Wesleys began their work of revival), Reformers within the Church appeared. They called Christians back to the power of a personal knowledge of Christ and His will. Such a movement could not fail to produce the impulse to give the Gospel to all mankind.

The leading spirit in this revival of vital Christianity in Germany was a Dresden court preacher, Philip Jacob Spener. He opened in his own house classes for the study of the Bible as a means of personal religious progress. These gatherings were styled, *collegia pietatis*, from which were derived the names Pietism and Pietists given to the movement and its sympathizers. Their principles, to us today religious commonplaces, display in a strong light, by the extraordinary sensation and opposition which they created, the state of the Lutheran Church in 1675. They were individual conversion; the promotion of personal, devotional Bible study; the participation of the laity in Christian work; the encouragement of deeds of Christian love; the substitution of missionary for controversial activity; the requirement of practical piety and spiritual experience in the character of the clergy and in their preparation for their calling.

(*d*) *The Dawn of Protestant Missions.*

Ridiculed, caricatured and violently opposed, its leader driven from his pulpit in Dresden, his fol-

THE WORK OF PEACE

lowers — August Francke and others — forced to leave the University of Leipzig, the Pietist movement nevertheless won the respect of the Elector Frederick III of Brandenburg to so great a degree that he founded in Halle a new university in 1694, where Pietism should be tolerated. In the formation of the faculty of this institution Spener had a voice. Thus August Francke, Spener's most gifted disciple, was made professor. "Halle, now, for a time, acquired almost the importance which Wittenberg and Geneva possessed in the period of the Reformation," says the Lutheran historian Kurtz.

Francke founded at Halle a training school for Christian workers in all parts of the world, and succeeded in arousing a zeal for foreign missions in the new university strikingly contrasted with the apathy hitherto prevailing in Protestant Europe. Warneck writes:

> It was in the age of pietism that missions struck their first deep roots . . . That which brought about the radical change lay in the nature of pietism itself, which exhibited the worth and power of a living, personal and practical Christianity. The energetic seeking of conversion, as well as a general zeal for fruitfulness in good works, begat an activity which, as soon as it was directed against the non-Christian world, could not but assume the tendency to seek the conquest of the world for Christ . . . While derided as "conventicle Christianity," it embraced the whole world with its loving thoughts, sought to render help alike to the misery of the heathen and to that within Christendom. In spite of its "fleeing from the world," it became a world-conquering power.

II. The Danish-Halle Missions.

To the University of Halle, and within the noble influence of Francke, in the year 1703, came a student

named Bartholemew Ziegenbalg. With a friend this young man made the following covenant:

"We will seek nothing else in the world but the glory of God's name, the spread of God's kingdom and the propagation of divine truth."

Two years later Dr. Francke received from the court of Copenhagen the request for a student qualified to establish a Christian mission in the Danish colony of Tranquebar in southeastern India. Dr. Lütken, court chaplain to the Danish king, had sought in vain in Denmark for men fitted for the work. "Seek then for men in Germany," said Frederick IV. Ziegenbalg was the man chosen by Dr. Francke in response to this call, and Henry Plütshau, another Halle student, became his companion. These two sailed from Copenhagen for Tranquebar November 24, 1705, on the first organized Protestant foreign mission. They were German by birth, trained at Halle, but sent out by Denmark.

Other missionaries from Halle joined these pioneers; the mission grew and prospered. Although his life was cut short after incredible hardships, at the age of thirty-six, Ziegenbalg had completed a translation of the New Testament into the Tamil language, as also a grammar and dictionary.

A favorite student of Francke who later came to reinforce the Tranquebar mission was Christian Schwartz* (1726-1798) beyond question the foremost of India's early missionaries. Great of mind and heart, impressive and noble in personal presence, Schwartz

* See *Via Christi*, pp. 203-206; also *Lux Christi*, p. 176.

for nearly fifty years did the work of an evangelist with surpassing success. At the time of his death the native converts numbered fifty thousand. He first established Christian vernacular schools in India.

It is painful to record that, with the death of Schwartz, the Danish-Halle mission work in India, as such, "expired under the influence of rationalism," according to the phrase of Kurtz. But even though absorbed into other organizations, the work was not in vain since in it was laid an imperishable foundation for that of Carey.

No sequence of events in Christian history better illustrates the power of vital religious experience than that called up by the one word, Halle. Spener, the preacher, apostle of the revived faith; Francke, the teacher, his disciple; Ziegenbalg, Plütschau, Schwartz, pupils of Francke, missionaries, and first of all Protestants to carry the good news of salvation to the heathen world.

III. Eighteenth Century Moravian Missions.

Luther's greatest continental forerunner, John Huss, was born in Southern Bohemia about 1373, and died at the stake in Constance, July 6, 1415. Shortly before Huss entered upon his studies in the University of Prague there died in an English midland village the father of all movements for religious reform in Europe, John Wyclif. What Paul was to Luther, Wyclif was to John Huss. Because of his advocacy of Wyclif's fearless attacks upon papal corruption, Huss went to the stake.

Among the followers of Huss in Bohemia were the groups known as the Moravian or Bohemian Brethren who, by the year 1500, numbered two hundred thousand souls. They rejected war and oaths, revived Apostolic democracy and simplicity and were closely affiliated with the Waldensians, at that time numerous in Austria. For a time Protestantism seemed likely to prevail in Bohemia, but under Jesuit leadership the bitterest persecution broke out. By the expulsion of the Protestant population, and by the sword, the fate of the followers of Huss was sealed. Twenty-seven distinguished Protestants were executed on the public square of Prague in the year 1620, and the work of extermination was carried on to a finish.

A hundred years after, the "hidden seed" suddenly put forth new life. In secrecy the Brethren had preserved intact their faith and their ministry. In 1722 a small company of these spiritual refugees, emigrating from Bohemia in search of religious liberty, found shelter under the hospitality of a young nobleman, Count von Zinzendorf. In seven years they were joined by three hundred of their brethren. Thus began the revived Moravian Church, sincere, humble, full of missionary zeal, opposed to war, as to all things which are opposed to the Kingdom of the Prince of Peace.

From the spot, near Dresden, set apart by Zinzendorf for his persecuted guests and named Herrenhut, the Watch of the Lord, the light of missionary devotion has rayed out to the earth's remotest ends.

Again we trace the spiritual succession; first the great English reformer, Wyclif; second his fearless follower, Huss, the martyr of Constance, and his disciples; then, after a break of a century, Count Zinzendorf and the re-born Moravian Church, perhaps the most closely conformed to Apostolic standards of all Christian bodies, known to themselves as the *Unitas Fratrum*, the Unity of the Brethren.

They put to shame other Protestant and evangelical Christian bodies in this, that they have no missionary societies . . . but the whole Church, in all its organizations, is a missionary society. It exists in the world for no other purpose than the proclamation of the Gospel . . . This is the actual working of the *Unitas Fratrum* for almost two centuries. In missionary method, as well as in missionary spirit, the Moravians are fitted to give lessons to all the Protestant world . . . There is no chapter in the history of Christianity in which the finger of divine Providence can be more plainly seen. And of all the noble men bred under the pietistic movement, there is none who surpasses Zinzendorf.*

When we ask how the young Lutheran nobleman came to possess the spiritual dispositions which led him to take under his protection these poor and humble pilgrims who had come on foot from a distant land, the answer is: He was himself a religious genius with a passion for Christ and for humanity, but Spener was his sponsor, Francke his teacher at Halle. The rest follows.

No fewer than eighteen missionaries went forth from the little village of Herrenhut within twenty-five years, beginning in 1732 with Dober and Nitschmann. These first of Moravian missionaries set

* H. C. Vedder, *Christian Epoch-makers*, condensed.

out for the West Indies, "willing, if need be, themselves to become slaves for Christ's sake;" and in the same year Stach and Boemish offered themselves for the mission of Hans Egede in Greenland, founded eleven years earlier by the Danes. From that day to this the fulfilment of the Great Commission has held supreme place in the heart of the Moravian Church. "For a whole century," said an authoritative scholar, writing fifteen years ago, "the Moravian Brethren were the sole representatives of the missionary idea in German civilization."

But in the efforts just recounted we have episodes, single, detached; they shed only the dawn light of Protestant missionary endeavor. For the sun-rising the world was forced to wait yet half a century longer. From England, whose missions in the seventh and eighth centuries had christianized Central Europe, came the great revival of evangelizing zeal. Its apostle was William Carey.

IV. The Forces Opposed to Christian Conquest.

With Carey we reach the threshold of the nineteenth century, the great century of modern missionary conquest, the true conquest of peace. Before considering its mighty works let us pause to look at the field which lay before evangelical Christians in 1800. These, to the number of forty-four millions, were then found chiefly, if not exclusively, in Central and Northern Europe, in the newly founded United States of America, and in certain scattered settle-

ments of the Moravian and Danish-Halle missions such as Greenland, Australia, etc. The eighteenth century had seen the organization of several societies in Great Britain and elsewhere for the "Promotion of Christian Knowledge," the "Propagation of the Gospel," and the like, but none of these had as yet accomplished tangible results in foreign countries.

The field for missionary labor comprised North America, outside the limits of the United States; the Indian tribes still lingering within those limits; South America; Africa; India; the Malay Peninsula; China; Japan; the East and West Indies and other islands of the sea. In very truth the field was the world! Dauntless hearts were those which contemplated an organized assault upon the darkness of realms so vast, of populations so profoundly heathen. The pagan population of the world was then estimated at four hundred and twenty millions.

The prevailing forms of heathenism were Buddhism; Hinduism; Confucianism; Animism and Fetish worship among primitive and savage races. Mohammedanism, the most bitter foe of Christianity, numbered one hundred and thirty millions, but being monotheistic and non-idolatrous, is not classed among heathen religions.

Among these systems Buddhism occupied then as now the highest place, being lofty in its original aims and ideals and less grossly idolatrous than certain others. In reality Buddhism was a form of atheism surrounded with elaborate moral teachings and abstruse philosophy, a religion destitute of love to God

or hope for man. It was the popular religion of all eastern Asia.

Hinduism is peculiar to India. The highest class, i. e. the Brahmin, claimed theirs to be a highly developed metaphysical system, but in actual working among the people of India, Hinduism presented gross and debasing idolatry. It was both polytheistic and pantheistic. It was armed furthermore, with certain social practices which rendered it well-nigh invulnerable, such as infanticide, caste, suttee, child-marriage, polygamy and the seclusion of women.

Confucianism, less debasing to its votaries than Hinduism, consisted, in theory, of a highly elaborated ethical code; ceremonially, of the worship of the heavens and earth, temples and ancestral tablets, gods of agriculture, spirits of deceased emperors, etc. Idolatry was closely associated with it. China's millions accepted in addition the teaching of Buddha, and also an elaborate system of materialism known as Taoism which involved the peculiar Chinese Dragon worship.

Japan's inhabitants acknowledged allegiance to Buddhism and Confucianism, but added to these the peculiar practices of Shinto, a primitive, ceremonial cult, a rude system fitted for a rude system of society.

Animism and Fetishism, comprising spirit or demon worship, as also sun and fire and serpent worship, with endless variations of witchcraft and sorcery, prevailed in the Americas, in Africa and the islands of the seas. Even in the most advanced of these pagan lands a very low type of civilization ob-

tained; education, as we know it, was non-existent. Morality throughout the heathen world was a thing scarcely conceived of in the Christian sense. Cruelty, treachery, unbridled lust, lawlessness, the debasement of womanhood ruled everywhere; while among the more backward tribes of Africa and the Pacific Islands cannibalism was freely practiced.

Such were the forces of darkness which, four hundred and twenty millions strong, confronted the scattered, unorganized Protestant world of less than fifty millions when in the year 1800, Carey, Marshman and Ward, the Serampore Triad, knit themselves together, faith to faith, heart to heart, brain to brain, to begin the winning of the world to Christ. As in the last decade of the eleventh century the forces were gathering for the Crusade for the physical conquest of the East in the name of Christ, so in the last decade of the eighteenth century were rising the forces about to embark on the spiritual conquest of the East for Christ. Few and faint in those last years of the eighteenth century were the signs of the coming mobilization, but, as decade after decade of the nineteenth passes in review before us, we shall see the army of peace grow mighty and sweep onward with irresistible momentum.

V. The Modern Epoch ushered in by Carey in the Last Years of the Eighteenth Century.

On October 7, 1793, in the English village of Kettering, twelve Baptist ministers formed an organization which they called "The Particular Baptist

Society for Propagating the Gospel among the Heathen." One of the resolutions adopted was, "As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose." The result was the sum of £13 2*s*. 6*d*. in their treasury. With this sum ($65.62) the new era in Protestant missions began.

Immediate Result.

In 1795 as the "immediate result" of the mission of William Carey, there was organized the London Missionary Society, L. M. S. (inter-denominational at first, but now Congregational in the main). In 1796 this society sent a party of twenty-nine missionaries to the South Seas, on the ship Duff under command of Capt. Wilson, himself a volunteer missionary. This mission, begun in Tahiti, a century later reported a third of a million adherents, ninety thousand communicants and one hundred and ten thousand boys and girls in schools.

In 1796 the Scottish and Glasgow societies were formed. A year later through the influence of Van der Kemp, a Hollander and L. M. S. missionary to the Kafirs of South Africa, the Netherlands Missionary Society was founded.

The organization of the English Church Missionary Society, C. M. S., followed in 1799. Until 1815 owing to the opposition of the Anglican bishops, only Germans of the Halle school of thought could be secured as missionaries by the C. M. S. These, to the number of one hundred and twenty, received commission from English societies.

On November 10, 1793, William Carey, sent out by the Baptist Society which had been born of his own missionary conviction, landed at Calcutta. Having adopted the Moravian missionary principle of self-support, Carey promptly sent back word to his brethren in England that he would require no more money from them. He and his family literally starved during the first months in which he sought at once to preach and to toil with his hands. His hardships have been described as unknown to any other missionary in India before or since. After years of intense labor and study, during which he was in correspondence with the great German missionary Schwartz, Carey was joined by Marshman and Ward. At Serampore, fourteen miles above Calcutta, these three men, with their families, established a brotherhood, a missionary centre, and a home in which they had all things in common, a life and activity "the purest, the loftiest, the most Christlike since the days of the early Christians."

Here with the nineteenth century began the true epoch of Protestant missionary conquest.

VI. Ten Decades of Missions Outlined.

In the following condensed survey of the nineteenth century's Protestant missionary enterprise in the Eastern hemisphere, only pioneer and pre-eminent missionaries and permanent missions can be even named. The organization of societies will be noted only prior to the Fifth Decade with the exception of the women's auxiliaries.

The first Decade, 1800 to, but not including, 1810.

1800-01. The two earliest missionary organizations of women formed in Boston.

1800. In this year Carey published his Bengali version of the New Testament, which has remained the standard of Bengali prose literature. It was followed in the course of twenty-two years by thirty-six translations of the Scripture, in whole or in part, made, edited and seen through the press by Carey. Among the languages were Hindu, Marathi and Sanskrit.

1800. In this year occurred the baptism of Krishna Pal, first Hindu convert of the Serampore mission.

1801. Carey was appointed professor of Bengali and Sanskrit in Fort William College, Calcutta, by Lord Wellesley, Governor-General.

1802. Abolition of the Hindu practice of sacrificing children at religious festivals in India.

1802. Henry Martyn, student of St. John's College, Cambridge, learning in this year of the mission of Carey, inspired also by the *Life of David Brainerd*, devoted himself to work for the heathen. Three years later he landed in Calcutta. Although his ministry was but seven years in duration, the character of it was so high, its inspiration so pure, that his name remains one of the most illustrious on record. His great work was his translation of the New Testament into Hindustani and Persian.

1800-1805. Remarkable "mass movements" occurred in the conversion of natives in Tinnevelli, South India, under C. W. Gericke, C. M. S., a colleague of

Schwartz, over three thousand being baptized in 1803.

1804. The British and Foreign Bible Society was formed. It has put the Scriptures into about four hundred tongues and dialects.

1804. W. T. Ringeltaube, student from Halle, was sent by the L. M. S. to Southern India. His work of ten years' duration resulted in the conversion of one thousand Shans. In 1835 this number had reached eleven thousand.

1804. The C. M. S. sent German missionaries to Sierra Leone, West Africa.

1805. Carey began agitation for suppression of suttee, prohibited by law twenty-five years later.

1805. The Serampore Brotherhood entered into their spiritual covenant or *Preparatio Evangelica* which began, "*It is absolutely necessary that we set an infinite value upon immortal souls,*" and ended, "*That we give ourselves up unreservedly to this glorious cause.*"*

1807. Robert Morrison of Scotland was sent by the L. M. S. to China, its first Protestant missionary. He began work in Canton and later in Macao, and in 1809 was made translator of the East India Company, an office which he held for twenty-five years. He first established medical work in China.

1807. The Serampore mission reported work begun in Rangoon, Burma. Workers had also been sent to Benares, Agra, Delhi, Bombay, and other points in

* For complete text see *Lux Christi*, p. 177.

North India, also to the Moluccas and Assam. Many of the stations thus established were later handed over to other societies.

Second Decade, 1810-1820.

1810. On June 28, in the town of Bradford, Mass., the first American missionary society was formed by Congregational ministers and styled the American Board of Commissioners for Foreign Missions, A. B. C. F. M.

1812. Netherlands Missionary Society sent missionaries to Java.

1812. Mr. and Mrs. Chater of the Serampore Mission at Rangoon went to Colombo, Ceylon, and initiated Protestant Christian work on the island.

1812. February 19 and 22, under A. B. C. F. M. the first American foreign missionaries sailed for India: Gordon Hall, Luther Rice, Samuel Nott, Adoniram Judson and Samuel Newell. Newell, Nott and Judson were accompanied by their wives. Landing at Calcutta they found themselves forbidden to begin their work by the hostile East India Company. Hall and Nott went to Bombay, Judson to Burma.

1813. English Wesleyan Methodist Society, just organized, sent Dr. Coke (an eminent worker among the negroes of the West Indies), with six others, to Ceylon. They began work at Jaffna.

1813. R. Milne, L. M. S., sent out to join Morrison in China, being refused permission to land, settled at Malacca where he established an Anglo-Indian college.

1813. Morrison published the whole New Testament in Chinese dialect. Before his death he had

translated nearly the whole Bible, published a dictionary in six quarto volumes and thirty lesser works. These achievements are the greater by reason of the difficulties of the Chinese language thus described by Milne: "To acquire Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, eyes of eagles, hearts of apostles, memories of angels, and lives of Methusaleh."

1814. Morrison baptized first Protestant Chinese convert, Tsai Ako.

1814. On Christmas Day first Christian service held on the island of New Zealand. This mission was begun by Samuel Marsden, Anglican chaplain at Sydney.

1814. American Baptist Foreign Missionary Society, A. B. M. U., was formed to support Judson, who, with Luther Rice, from personal conviction of duty, had received baptism by immersion on profession of faith, on arrival in Calcutta, at the hands of one of the Serampore missionaries.

1814. The Carey Burmese Mission was transferred to the A. B. M. U.

1815. Report of Serampore Mission gave seven hundred and sixty-five baptisms on profession of faith. The schools established were attended by over one thousand children.

1815. Charles Rhenius, 1790-1836, Lutheran minister, sent to Madras, India, by C. M. S. He later went to Tinnevelli. Rhenius was one of the most effective missionaries of his generation. Besides eminent services as translator of Tamil, he inaugu

rated the system of exclusively Christian villages among the natives of South India.

1816. Robert Moffat of Scotland, 1795-1883, L. M. S. missionary to South Africa, started work in Bechuana land.

1816. May 8, was founded the American Bible Society.

1816. Wesleyan Methodists began work in South Africa.

1816. Four missionaries of the A. B. C. F. M. arrived in Ceylon and began their labors.

1817. John Williams, greatest of all missionaries to the South Seas, went with his wife to the Society Islands. He made headquarters on the island Raiatea. Within the decade his native converts there raised $9,000 to carry the Gospel to other islands.

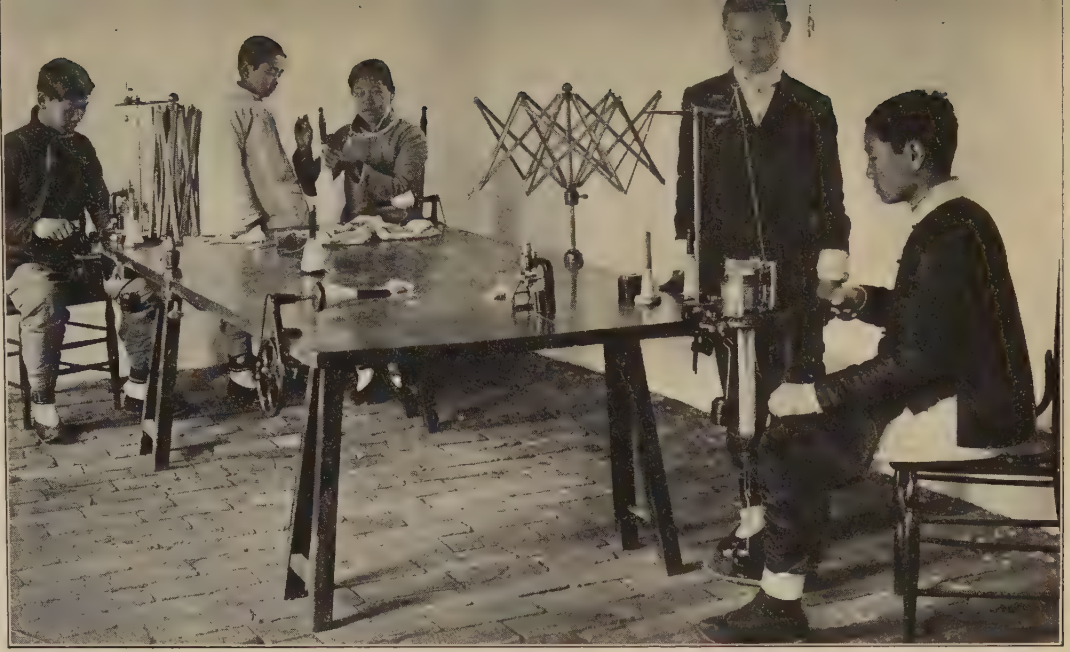
1818. Four missionaries of the C. M. S. began work among the Tamils and Singalese of Ceylon.

1818. L. M. S. missionaries landed in Madagascar. During the nineteenth century no mission endured persecution so severe and prolonged as did this.

1819. June 27, Judson baptized in Rangoon the first Burman convert.

1819. A. B. C. F. M. attempted work in Syria. At the same time Bingham and Thurston sailed for the Sandwich Islands. The work there commenced, called "the wonder of the Christian world," has extended into Micronesia.

1819. Organization of the Missionary Society of the Methodist Episcopal Church and the Female Society auxiliary to it.



THE WORK OF PEACE
A Glimpse of Constructive Industrial Missions, 1915

1819. Dr. John Scudder, Dutch Reformed, first American medical missionary, sailed for India where he labored fifty years.

Third Decade, 1820-1830.

1820. Organized work was begun in Madagascar by David Jones, L. M. S. Missionary. First school opened at Antanarivo. From this within the decade sprang one hundred schools furnishing teaching to over five thousand children. The Madagasy—language of Madagascar—was without alphabet. It was reduced to a written language and a printing press established in 1826.

1820. The A. B. C. F. M. established missions to the Turkish empire, first in Smyrna and Malta.

1820. Organization of a Protestant Episcopal Missionary Society. This body was dissolved in 1835, the Moravian principle of making missions the charge of the entire Church being adopted.

1821. Basel Evangelical Missionary Society sent out its first missionaries. The organization of this and of the Rhenish Society was largely due to the zeal of Gutzlaff. Its chief centres are West Africa, West India and China.

1822. Wesleyan missions to New Zealand and the Friendly Islands were begun.

1822. Paris Evangelical Mission Society was founded. Its chief centres are Basutoland (1833), Senegal (1862), the Zambesi (1877), French Congo (1887), Tahiti and French Polynesia (1845), and Madagascar (1902).

1822. The C. M. S. sent out Henry Williams and his brother to evangelize the Maoris of New Zealand.

The first convert was baptized in 1825. The work made rapid progress. Industrial missions were introduced in 1830.

1822. Moravian missionaries began work among the lepers of South Africa.

1823. John Williams went to the Hervey Islands and established himself, permanently on Raratonga.

1823. Commander Duperry after visiting the South Sea Islands wrote: "The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry no longer exists. The bloody wars in which the people formerly engaged, also human sacrifices, have entirely ceased since 1816. All the natives can read and write."

1823. The Moravians reopened their important eighteenth century work in South Africa.

1823. Judson completed translation of the New Testament and an epitome of the Old into Burmese.

1824. Missionary Society of the Methodist Episcopal Church in Canada was organized.

1824. Glasgow Missionary Society founded the Lovedale Mission in South Africa, now one of the most important mission centres of South Africa.

1826. Netherlands Society sent Karl Gutzlaff to China where he coöperated with Morrison in translation, etc.

1828. Rhenish Missionary Society was formed at Barmen, Germany. Work was begun following year in South Africa. Other centres of this organization are Dutch East Indies, China and New Guinea.

1828. George D. Boardman, A. B. M. U., began work among the Karens of Burma.

1829. First six converts of Robert Moffat's mission were baptized, Bechuana land, Africa, and first church founded at Kuruman.

Fourth Decade, 1830-1840.

1830. Work was begun in Greece by Jonas King, A. B. C. F. M., joined later by Elias Riggs.

1830. John Williams in his ship Messenger of Peace (built by his own hands) sailed to the Samoan Islands. By many the Gospel was joyfully received and idols repudiated. A mission went hence to the Fiji Islands. In 1839 this heroic missionary landed at Erromanga in the New Hebrides, but he and his companion were almost immediately murdered by hostile natives.

1830. The great Scotch missionary, Alexander Duff, landed at Calcutta. Here he opened a school for higher English education for the natives. Beginning with five pupils, in nine years it had an average attendance of eight hundred. From Duff's initiative sprang seven colleges in different parts of India, and an extraordinary advance in Christian education among high-class natives. His name and work rank with those of Schwartz and Carey.

1830. A. B. C. F. M. missionaries started first American work in China.

1831. A. B. C. F. M. missionaries opened work in Constantinople. This work in Turkey now includes West, Central and East Missions, largely among Armenians.

1831. First church in Madagascar founded;

twenty-eight converts baptized. In 1833 thirty thousand natives could read. In 1835 Queen Ravolona, a woman of infamous character, began the persecution of Christians which lasted until 1861.

1833. Melville B. Cox, first Am. Methodist foreign missionary, went to Monrovia, North Africa. He died in a few months but his last message was, "Let a thousand fall before Africa be given up."

1833-35. Work among Mohammedans and Nestorians of Persia begun by A. B. C. F. M. At Urumia, between 1835 and 1871, fifty-two missionaries joined this work.

1834. Wesleyan missionaries undertook work on the Fiji Islands.

1834. Great revival in Friendly Islands led to a general acceptance of Christianity.

1834-37. The work of Christian women in Great Britain in the cause of missions was organized.

1834. American Presbyterians began work in Ludhiana, rapidly extended to other points in the Punjab where they were the first Protestant missionaries.

1834. American Baptists opened work in Siam.

1834. Titus Coan, A. B. C. F. M. missionary, sailed for the Sandwich Islands. He was stationed at Hilo on Hawaii until his death, a period of forty-eight years. Previous to 1870 he himself baptized twelve thousand persons. His work was one of the most remarkable and enduring on record.

1834. The Berlin Missionary Society, founded in 1824, in this year sent out its first missionaries. This society now maintains six African synods: Cape

Colony, Kaffraria, Orange Free States, South and North Transvaal and Natal.

1834. Death of Robert Morrison, leaving but two Protestant missionaries in China. "Although he was not directly instrumental in winning many converts, his literary work and his skill and perseverance in overcoming alone what often seemed insuperable difficulties, justify us in regarding him as one of the greatest of Christian missionaries to China."

1834. Death of Carey.

The work of the Serampore mission founded by Carey produced the first partial or complete translation of the Bible, rendering it accessible (in forty languages and dialects) to more than three hundred millions of men; the first printing press on an organized scale, paper mill and steam engine seen in India; the first savings bank; the first native Christian schools of all grades and for both sexes; the first training school for native preachers and teachers; the first attempt at medical mission work. Thirty other mission stations of importance had been established including that of Judson in Burma. Fifty years after Carey's death the Protestant native Church of India numbered half a million souls.

Carey is often called the Wyclif of the East. Of his disinterested devotion we have witness in the fact that when at one time he received from Fort William College the sum of £1,500 he kept £50 for himself and gave the rest to the work.

Bishop Mylne of Bombay has thus defined Carey's work:

The one grand merit of Carey, without which his marvelous qualities had been lost like those of his predecessors, was that he, with the intuition of genius, set to work instinctively from the first on the lines of the *concentrated mission*. A few really Christianized people, with the means of future extension—this he seems to have set before him as his object. He left no great body of converts, but he laid a solid foundation, to be built on by those who should succeed him. I should hardly be saying too much did I lay down that subsequent missions have proved to be successful or the opposite, in a proportion fairly exact to their adoption of Carey's methods.

1834. A. B. C. F. M. established the Madura Mission.

1834. Peter Parker, medical missionary, was sent to China by the A. B. C. F. M.

1835. American Episcopalians started missionary work in Java and in China.

1835. American Free Baptist Missionaries sailed for Bengal, their Society having been founded in 1832. Orissa became their field.

1835. The L. M. S. sent six missionaries and their wives to the Samoan Islands. This work was reinforced by Wesleyan missionaries. The entire native population embraced Christianity and sent their own evangelists to the New Hebrides.

1836. A. B. M. U. began work among the Telugus of South India and in Assam among Garos and Nagas.

1836. The Foreign Missionary Society of the Protestant Episcopal Church opened work in Liberia, Africa.

1837. American Presbyterian Board of Foreign Missions, North, was organized, Southern Presbyterians forming a separate society, 1861.

1836. Baptists began work
China. Macao.

1837. The first Protestant missionaries to reach East Africa were Krapf and Rebmann, German Lutherans sent by the C. M. S.

1838. Judson's converts in Burma reached the thousand mark.

1838. James Calvert of England, with his wife, began work in the Fiji Islands. In 1835 there was not a Christian on the eighty inhabited islands; in 1885 there was not an avowed heathen. Whole tribes renounced their idols in a day. Nearly the entire population attended services. The entire Bible was published in the Tongan dialect in 1860.

1838. In South India, with Tinnevelli as centre, great mass movements set in. Whole villages cast away their idols, the number in four years reaching eighteen thousand.

Fifth Decade, 1840-1850.

1840. Mission in Siam was begun by American Presbyterian Board (North).

1840. A Protestant Episcopal Mission to China was begun at Amoy.

1840. Judson finished revision of complete Burman Bible.

1840. New Zealand became a British Colony. Two years later George Selwyn, first Bishop of New Zealand, was able to say, "We see here a whole nation of pagans converted to the faith."

1841. Welsh Methodists started work in Assam, Shillong, the chief station.

1841. David Livingstone, 1813-1873, of Scotland, L. M. S. missionary, sailed for Africa. His first station

was at Mabotsa, where, 1844, he married the daughter of Robert Moffat. Seeing the horrors of the slave trade he determined to open up Central Africa, with a view to its suppression. To this end he entered upon prolonged explorations.

1842-1845. Missionary work in China was suspended by the Opium War. That of the A. B. C. F. M. was reopened in 1845 under many restrictions. In 1847 it was extended to Foochow and Shanghai.

1842. First mission to China of the A. B. M. U. opened in Hong Kong.

1843. Samuel Crowther, a full-blooded African negro from the Yoruba country, was ordained to the priesthood of the Church of England, opening the new era of native agency for the evangelization of Africa. His labors as an explorer and among the cannibal people of the Niger were notable in character and results. In 1864 he was consecrated in Canterbury Cathedral, first Bishop of the Niger.

1843. West African Mission of the A. B. C. F. M., interfered with by lack of funds and French occupation, was transferred to Gaboon and carried on by the Presbyterian Board. It is now under charge of the French Protestants as part of the French Congo.

1843. Successful work of the A. B. C. F. M. among the Zulus began with this year. The language was reduced to writing, dictionary and grammar prepared, the Bible translated, churches and schools established. No other mission in So. Africa has so large a constituency of earnest, capable native Christians.

1843. Miss Fidelia Fiske began her educational work in Urumia, Persia. Remarkable revival work followed.

1844. The Gossner Mission began work among the Kols, natives of Chota-Nagpur, Bengal. In 1861 there were twenty-four hundred converts; 1871, over twenty thousand. At present the Christian community numbers thirty thousand, many of them belonging to the C. M. S., which began to share in the work in 1858.

1845. The American Presbyterian mission begun in Singapore, Siam, was transferred to China. The Board of Foreign Missions of the Presbyterian Church, U. S. A., now conducts seven missions in China.

1845. English Baptists sent Alfred Saker to the Cameroons, West Africa. He began work with one negro helper and four years passed before the first convert was baptized. From that date the progress was very great. The natives came in crowds to hear the Word. The language was reduced to writing; printing press introduced; portions of Scripture translated and industrial arts developed.

1846. Jamaica negroes sent H. M. Waddell and others to West Africa. They opened the Old Calabar Mission. The natives were naked savages; human sacrifice and burying alive were common; Christianity and civilization have now revolutionized these conditions. Old Calabar in 1892 became a British colony.

1847. Methodist missionaries sailed from Boston for China. They began work at Foochow.

1848. Am. M. E. Board began work in China, Shanghai chief station.

1848. The Presbyterian Synod of Nova Scotia sent out its first missionary, John Geddie, whose work on Aneityum in the New Hebrides was marvelous. In 1854 the whole population had abandoned heathenism. Although the dialect of Aneityum had never been reduced to writing until the coming of Mr. Geddie, the whole Bible, the result of his labor, was published in the native tongue in 1878.

1849. In the whole pagan world, were forty medical missionaries; today there are eight hundred in China and India alone.

With the middle of the century the period of pioneer missionary labor is essentially passed. The seed of the Word has been planted in nearly every heathen land. Only two Asiatic nations, Japan and Korea, and the vast Congo country, remain closed. The major societies are organized and at work. The second half of the great missionary century sweeps on with majestic power, gaining in volume and vigor with every year and reinforced by the auxiliary of woman's organized participation.

Even the bare outline of the first half of the century suffices to disprove certain fallacies obstinately cherished even now by people uninformed regarding missions and out of sympathy with them. To such the missionary still figures as a long-faced, long-coated man with a book in his hand pointing the way of escape ffom the visible flames of hell to a group of

savages. A glance at the Fourth Decade will show in the work under Carey, at his death in 1834, that the work of the foreign missionary is largely that of a many-sided administrator of human affairs. Nothing which is human is foreign to him; he is essentially the Reformer; to civilize as well as to evangelize is his unchanging purpose. Says Dr. A. J. Brown, "The ordained missionary often finds himself obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop."

The advocates of wars to subjugate barbarous or backward peoples often point to civilization and progress resulting among the conquered as vindication of the use of force. Others claim for commerce the greater results. But here the soldiers of Christ can rest their claim with perfect confidence. To paraphrase Paul, If militarism or commerce thinketh that it hath whereof to trust, Christian missions can firmly say, *I more.*

Where the armies of physical conquest go, an endless train of cruelty, oppression, mutual antagonisms follows. Where traders go, the vices and sores of trade no less surely follow. (We remember Great Britain's opium trade. Boston shipped to Africa in October, 1915, on a single ship, two hundred thousand gallons of rum.) Where the missionaries of Christ go, freedom, purity, industry, and redemption from fear, superstition and uncleanness follow, for Christianity holds the promise of the life that now is, as well as of that which is to come.

The political conquest of India by Christian Eng-

land brought small release from the dark practices of superstition until missionaries led the way. Thus infanticide and suttee have been abolished and the tyranny of caste, and debasement and oppression of womanhood are being undermined.

Among the activities of missionaries is the dispensation of famine relief, especially in India. To this is now added hope of *prevention* of famine by the introduction of new methods of agriculture owing to the initiative of missionaries. Industrial missions yield admirable results. In these are included printing, bookbinding, telegraphy, wagon-making, etc., and various arts, crafts and trades suited to women and girls.

In my own thought the missionary's heart is held by the passion of making known to needy men the love of Christ—evangelism is the supreme motive. His head, his brain power, is consecrated to the structure of language itself, where this is required; to translation and publication of the Bible and Christian literature. His right and left arms are education and medical work. His tools are the activities and appliances of civilization, from sanitation and banking down to making bricks.

Although the fruits of the following decades are greater than those already noted, their outline can be more quickly given, our purpose being to mention in general only pioneer missionaries and the initiation of permanent work.

Sixth Decade, 1850-1860. 1850. Death of Judson after thirty-five years' work in Burma. At the time of his death the native Christians, Burman and

Karen, then living, who had been baptized on personal profession of faith, numbered over seven thousand. Sixty-three churches were cared for by one hundred and sixty-three pastors and teachers. He left the Burman Bible, dictionary and grammar, his own unaided work.

1851. Three A. B. C. F. M. missionaries left Boston for Micronesia. More than thirty islands are now occupied.

1851. Ladies' Medical Missionary Society was established in Philadelphia.

1852. The Hawaiian Missionary Society, in part native, was formed for the purpose of carrying the Gospel to islands three thousand miles distant. Work of great importance has been done among the lepers. The work of translating, including that of the entire Bible into the tongue of the Gilbert Islands, has been noteworthy.

1853. American Dutch Reformed Mission in Arcot, South India, was begun.

1853. July 7, Commodore Perry entered the Bay of Yeddo (now Tokio) Japan.

1854. The United Presbyterians (American) began their notable work in Egypt, and the following year began work in Sialkot, Punjab, India.

1855. First missionary bishop, E. T. McDougall, consecrated in Borneo. There are now about seven thousand baptized believers. Christianity has had a marvelous effect in civilizing the wild primitive natives of this island.

1856. William Butler, the great pioneer of Methodist missions in India, arrived in Calcutta.

1857. Livingstone returned to England. At a meeting of university students in the Senate House, Cambridge, he made an address which resulted in the formation of the Universities Mission to Central Africa. This society works chiefly in Zanzibar. The population, largely Moslem, being engaged in slave trade, much difficulty has been met. The mission now numbers twenty thousand adherents. A station was opened on Lake Nyassa in 1882.

1857. The Sepoy Mutiny in India took place. Thirty-seven missionaries and their families and an unknown number of native Christians were massacred. The remarkable constancy shown under persecution infused new vigor into every society laboring in India. The following year, it has been said, the history of Christian India began.

1857. Robert Moffat completed the translation of the entire Bible into Bechuana.

1858. John G. Paton started work on the island of Tanna in the New Hebrides. Later it was transferred to Aniwa.

1858. Toleration guaranteed by treaty to Christians in all parts of Chinese Empire.

1859. Townsend Harris, first U. S. envoy to Japan, secured a treaty which opened Japan to commerce and missions.

1859. Protestant missionary work was begun in Japan by C. M. Williams of the Protestant Episcopal Church, U. S. A., followed by J. C. Hepburn of the American Presbyterian Board, Guido Verbeck of the Dutch Reformed, and their associates.

1860- Jonathan Goble began work in Japan, as the first Baptist Missionary.

Seventh Decade, 1860-1870.

1861. Griffith John, 1831-1912, opened a term of fifty years' service at Hankow. Here he established the Central China Religious Tract Society.

1861. Mrs. Doremus, New York, started the Woman's Union Missionary Society in which six denominations were represented.

1861. This year was the turning point in the history of the U. P. work in Egypt. The schools began to grow in numbers and influence, and mission property was fitted up in proper order. The first native Protestant church was organized, 1863, in Cairo. This mission has met with remarkable success, in twenty-five years about one hundred new centres being added, these mission stations following the Nile a distance of four hundred miles. Preaching, schools of all grades and Bible study are well sustained. Assiut Training school is conspicuous for its admirable faculty and standards.

1861. Swatow, China, was declared a free port upon which the Chinese mission of the A. B. M. U. was transferred to that city.

1861. The Rhenish Missionary Society opened work in Sumatra in conjunction with a Dutch society. The Christian community now numbers thirty thousand.

1862. Dr. Hepburn established medical work in Japan.

1862. The A. B. C. F. M. founded Robert College in Constantinople, "the mother of Christian colleges in Turkey," while not itself a mission college. These

are five in number, at Aintab, Harpoot, Marsovan, Marash and Constantinople. The last two are for women.

1864. The great Methodist expansion in North India began.

1865. The Arabic version of the Bible for use of Mohammedans was completed by Smith and Van Dyck of the A. B. C. F. M. Syrian mission after seventeen years of arduous work. This Bible made modern missions to Moslem lands possible.

1865. J. Hudson Taylor (English) organized the China Inland Mission. Its field of operations has grown steadily as it now includes two hundred and twenty-seven centres situated in eighteen provinces with 2,207 native churches and 177,724 church members. Its list of martyrs numbers fifty-eight names.

1867. English Friends began work in Madagascar.

1867. The Moravian Leper Home at Jerusalem was consecrated.

1868. In the United States the Woman's Board of Missions in Boston and the Woman's Board of Missions of the Interior in Chicago (Congregational) were organized. Within the next ten years the other denominations followed with similar organizations.

1868. On the accession of Emperor Mutsuhito in this year there were but four Japanese Protestant Christians in the realm. At the time of his death, 1912, there were eighty-three thousand.

1868. About fifty years after the beginning of missions in Sierra Leone, the field was declared fully occupied.

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THE WORK OF WAR

Ruined Homes in Antwerp after the Bombardment of October, 1914

1868. Work was begun at Kobe, Central Japan, by the A. B. C. F. M.

1869. Dr. Hepburn, American Presbyterian missionary, baptized his first converts.

1869. *Life and Light for Heathen Women*, and *Heathen Woman's Friend*, first women's denominational magazines, began publication. Each woman's board now sustains its own periodical.

1869. Dr. Clara Swain, first qualified medical woman to enter the foreign field, was sent out by the Woman's Foreign Missionary Society of the M. E. Church. In the year 1874 the patients under her care numbered three thousand.

1869-1879. After thirty years of apparently unproductive labor among the Telugus of South India a mass movement took place under the ministry of J. E. Clough. On a single day in the year 1878, 2,222 native Christians were baptized. The total number of converts reached ten thousand. The number now exceeds sixty thousand.

Eighth Decade, 1870-1880.

1870. Robert Moffat, pioneer missionary in South Africa, after nearly fifty years of noble service, retired from active work, aged seventy-four.

1871. The L. M. S. opened its mission on Papua (New Guinea). Its great leaders were Lawes, 1874, and Chalmers, 1877, the latter martyred, 1901. In later years Wesleyan and Anglican missions have been established. The Protestant Christian community now numbers thirty-four thousand.

1871. Buddhism was disestablished in Japan.

1872. The first Protestant church was built in Japan at Yokohama.

1872. The Canadian Presbyterians sent George Mackay to the island of Formosa, at that time belonging to China. His work in training evangelists, in medicine and in preaching forms a story of apostolic power, seven thousand native converts being brought in in a comparatively short time. The ceding of Formosa in 1905 to Japan has advanced the cause of Christianity in marked degree.

1872. The A. B. M. U. began work in Japan with Yokohama as centre.

1872. Livingstone, having spent the last two years of his life searching for the sources of the Nile, was discovered in great extremity by Stanley. He refused to return to England, and died on his knees in prayer at Ilala, May 1, 1873. His fame as an explorer is second to none; his efforts in behalf of the abolition of African slave trade were of highest importance and efficacy; but he was above all else a missionary. He wrote of himself: "I am a missionary heart and soul. God had an only Son and He was a missionary. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live, in it I wish to die."

With unparalleled devotion two of his native followers carried the body of Livingstone hundreds of miles through hostile tribes to the coast. It rests now in Westminster Abbey. The inscription over it records, "For forty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the deso-

lating slave trade of Central Africa, where with his last words he wrote, 'All I can say in my solitude is, May Heaven's rich blessings come down on every one—American, English, Turk, who will help to heal this open sore of the world.' "

1872. The first Christian hospital for women in heathen countries was erected in Northwestern Provinces of India, at Bareilly, under charge of Dr. Clara Swain. From this beginning hospitals have multiplied on all mission fields.

1873. American (including Canadian) Methodist missionary work was begun in Japan under R. S. Maclay, at Yokohama, Tokio, Hakodati and Nagasaki.

1873. Dr. Lucinda Combs, first woman physician to China, was sent by the Woman's Foreign Missionary Society of the M. E. Church.

1874. The Society of Friends, England, began work in India.

1874. The mission to Lepers in India and the East was formed by W. C. Bailey with the purpose of supporting missions in all lands where leprosy is found. Asylums to the number of about one hundred, controlled and supported by various Christian agencies, are now to be found throughout India, Ceylon, Burma, and also in China, Siam and Japan. Associated with these are homes for the untainted children of lepers. As a class, Oriental lepers are peculiarly responsive to the Gospel appeal. A medical missionary from Siam has recently reported that at a gathering of lepers, funds were contributed to be sent to the

American Bible Society "*for use in preaching the Gospel in the benighted sections of the United States.*"

1875. The school was founded in Kioto which became the Doshisha University. It has educated more than ten thousand students and "changed the history of Japan." Joseph Neesima, its founder, 1844-1890, left his native Japan and journeyed to Boston, a seeker after truth. Here he studied for ten years; his conversion opened a new era in Japan's history. Returning to Japan in 1875, he not only founded the Doshisha but was instrumental in laying out a system of national education. By his death, 1890, the "whole empire was moved."

1876. The universities of India were opened to women.

1876. Alexander M. Mackay of Scotland, an engineer, was sent with five others to Africa by the C. M. S. as a lay missionary. In 1878 he reached Uganda. Here he labored with incessant zeal under terrible difficulties and persecution. In 1882 five converts were baptized; two years later the native church numbered eighty-two.

1877. The American Student Volunteer Movement was born. This was termed by D. L. Moody the greatest religious movement of the century.

1877. Stanley reached the mouth of the Congo after his exploring trip through Central Africa. He was appointed to open up this territory, plenary power being given him to make treaties, build stations, etc. Five years were consumed in this work.

1878. The Livingstone Inland Mission at the

mouth of the Lower Congo was founded by Mr. and Mrs. Grattan Guinness. Work begun by Henry Richards the following year at Banza Manteke, one hundred and fifty miles from the mouth of the river, resulted in a remarkable ingathering.

Ninth Decade, 1880-1890.

1880. The New Testament in Japanese was published.

1882. James Batchelder, C. M. S., went to the Ainos, the primitive aborigines of Japan. He organized churches, translated the Bible and on Christmas Day, 1885, baptized his first convert. There were large ingatherings in 1893 and 1900.

1882. Korea was declared open to foreigners. Two years later American Presbyterians initiated work.

1884. The Livingstone Inland Mission was transferred to American Baptists by whom it has been much enlarged.

1884. W. T. Currie, missionary of the Canadian Foreign Missionary Society, went to Central Africa.

1884. The Cameroon Country, West Africa (henceforth Kamerun), fell under the German flag. The fiat went forth that no more instruction could be given in English. This compelled the withdrawing of the English Baptists who handed over their work to the Basel Mission.

1884. The Berlin Conference was called to consider Stanley's report on the Congo. He brought treaties from four hundred and fifty native chiefs of the Congo basin. An act declared entire freedom for trade with all nations, special privileges to scientific expeditions and forbade slave trade. The territory con-

cerned is about equal to the United States east of the Rocky mountains, with a population of thirty-nine millions. Over this it was declared that "Liberty of conscience and religious toleration are expressly guaranteed to the natives as well as to foreigners. The free and public exercise of every creed, the right to erect religious buildings and to organize missions belonging to every creed, shall be subject to no restriction or impediment whatsoever."

1885. Mr. and Mrs. Keith Falconer, self-supporting volunteers, went to Aden, Arabia, its pioneer missionaries. Falconer died after but four months' active service. The mission is continued by the Free Church of Scotland.

1887. The formation in the United States of the Ramabai Association to offer relief for the oppression of child widows of India took place.

1889. A mission originating with the Dutch Reformed Church, U. S. A., was in this year reorganized on an undenominational basis for work among Moslems. James Cantine, and S.M. Zwemer were its first missionaries. The chief stations are Busrah, Bahrein and Muscat in Arabia.

1889. The complete Bible in Japanese was printed.

1889. The Y. M. C. A. began work in India and Japan.

Tenth Decade, 1890-1900.

1890. The Student Volunteer Association was introduced into South Africa. It is now a branch of the Students' Christian Association.

1890. Mackay of Uganda died. For twelve years

he had been the mainstay of this mission, unwearying in labor, meeting danger in every form.

1890. G. L. Pilkington, a scholar from Cambridge, began his work in Uganda. "The Luganda Bible carries Pilkington's influence down the years."

1890. Alfred R. Tucker, C. M. S., arrived in Uganda as Bishop of Eastern Equatorial Africa. He found about two hundred native Christians. In twenty-three years there were ninety thousand. Nearly one hundred thousand boys and girls are enrolled in mission schools.

1892. The British Student Volunteer Union was formed.

1894. North India School of Medicine for Christian native women was formed at Ludhiana.

1895. The Y. M. C. A. entered China.

1895. The Y. W. C. A. was established in South Africa, Australia and New Zealand.

1896. Student Volunteer Movement carried into India and Ceylon.

1897. The Y. W. C. A. began work in India, Ceylon and Burma.

1898. The Philippine Islands were annexed to the United States and the country (about twenty-five hundred islands) was for the first time open to missions. On July 13, a conference of missionary societies was held in New York City, the first of its kind, to ensure denominational comity in operations within the new territory. The Evangelical Union of the Philippines was organized and distinct fields of labor assigned to Baptists, Congregationalists, Presby-

terians, Methodists and United Brethren, so that in each place only one church should be developed.

1899. Capt. Luke W. Bickel sailed on the Gospel Ship Fukuin Maru, from Yokohama, to carry the Word to the islanders of the Inland Sea, and South Japan. With his Christian family and crew an extensive work has been carried on.

The Boxer Rebellion.

A bloodred seal was set upon the century's scroll of missionary history by the Boxer Rebellion in China in 1900.

The movement organized by the Boxers was directed against Europeans and against all Chinese Christians, since these were supposed to be in sympathy with foreigners. About sixteen thousand native Christians, one hundred and thirty-five Protestant missionaries, thirty-five Roman Catholic Priests, nine Roman Catholic sisters and thirty-five children were massacred.

The old saying, the blood of martyrs is the seed of the church, was again fulfilled, for by 1910 the number of European and American missionaries had increased fifty per cent, the number of Chinese missionaries still more rapidly, while the number of Christian adherents had risen from ninety thousand to two hundred and fifty thousand. Dr. Headland says there are graduates of Peking University who have been offered $100 a month by business firms but who have refused these offers, preferring to carry Christianity farther into China on a salary of $2.75 a month. Steadfastness is a characteristic of the Chinese convert.

VII. The Ecumenical Conference of 1900; Progress since then.

The year 1900 reached, the close of the first century of Protestant missionary achievement and the opening of a new century were marked by the Ecumenical Missionary Conference. Forty-eight countries and one hundred and fifteen societies were represented. Six hundred delegates out of the total of twenty-three hundred came from foreign mission fields. This historic Council held its meetings in and near Carnegie Hall, New York City, from April 21 to May 1. In responding to the address of welcome Dr. Jacob Chamberlain of India, said:

"It has fallen to my lot to tender you our sincere thanks in the name of the twenty-four hundred missionaries in India, nay, in the name of the 15,464 missionaries of all churches in all non-Christian lands; in the name of the seventy-three hundred native assistants working each for his own people in those lands; in the name of the 1,317,600 communicants and the 4,414,000 enrolled Christian adherents already gathered there from among the heathen."

Dr. Chamberlain might have added, in the name of over a million students in missionary schools and colleges, and in the name of over a million patients annually treated in mission hospitals and dispensaries.

In the fifteen years since then great have been the reinforcements added to the Christian army. The progress made in Korea has been amazing. In the

years 1904 and 1905 a new life seemed to take hold of the Church there. The thirty thousand in 1905 suddenly increased to nearly one hundred and ten thousand in 1911. "It seemed as though the whole nation were on the eve of bolting into the Kingdom." In 1913 on the Island of Sumatra a great mass movement occurred among the Batak natives, resulting in fourteen thousand accepting Christ. Marvelous since the century opened has been the progress of the Presbyterian mission in the Punjab, India. In 1901, five thousand Christians were reported, while the present number is ninety-five thousand. The Methodists doubled their numbers in the United Provinces, India, between 1900 and 1910. In Burma, American Baptists have nearly doubled their number, now 120,549.

It is interesting to note the following rate of increase of Indian Christians: in 1901, one in one hundred and eleven of the population was Christian; in 1911, one in eighty-six.

The year 1911 surpassed all previous years in the number of Scriptures circulated. The returns of the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland show a total circulation of more than 4,500,000 Scripture portions, mainly single Gospels.

Throughout the field of missionary effort every line has prospered. We may mention the work of the Y. M. and Y. W. C. A.; famine relief work; sanitation; industrial development; social and sex morality; the abolition of cruelty, witchcraft, sorcery and

superstition and above all, of the slave trade; the elevation of women; the care of the blind, the deaf and dumb, of lepers and the insane; medical and dispensary work; education—from the kindergarten to the Divinity School; together with the work of translation of the Bible and the putting forth of religious literature in the vernacular. These and numberless other means for human uplift, added to the supreme appeal of the Gospel, have increased in a ratio truly marvelous.

Since the welcome given by Jacob Chamberlain to the Ecumenical Conference of 1900 the total of native communicants in the mission fields under consideration has nearly doubled, the number of foreign missionaries has risen from 15,460 to 24,092, of native pastors and workers from seventy-seven thousand to one hundred and twelve thousand.

Such was the onward sweep of Protestant Christian conquest, unstained by coercion, by force or self interest. Peaceful, benign, constructive, it saw yet greater gains for humanity soon to be won, when, in the summer of 1914, a world war began its work of destruction and confusion of which no man can see the end.

We close this chapter with two comments on the war; the one from a heathen, the other from a Christian source.

From the *Peking Gazette:* "The sight of eighteen to twenty million men engaged in the brutish work of slaughter—in the filth of blood—is indeed a terrible commentary upon the influences of Christianity in

Europe during the past nineteen hundred years. The situation is so startling in the contrast presented between theory and practice that a mere pagan is surely permitted to ask what can our missionary readers urge in defense of events now happening in Christian Europe?"

February, 1915, Dr. Johannes Warneck, in the *Allgemeines Missions-Zeitschrift*, writes—"This terrible war has brought us face to face with vital issues and perplexities that have revolutionized all our thinking. We see the fruits of decades of patient labour menaced with ruin, much that must have been well pleasing to God, that indeed was built by God Himself, on the point of being destroyed, the most unselfish of all human enterprises assailed by the fury of war . . . The workers are reduced in number and money is being poured into wholly different channels."

Is it not full time for the Christian Church to awake to its supreme responsibility—to guide men back into the Way of Peace? to insist that nations, as well as individuals, calling themselves Christian must keep the law of Christ? Upon the action of the Church today the future history of the cause of Christ depends.

A WOMAN'S PRAYER FOR PEACE

UNTO Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated home, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphaned children's need—hasten Thou the coming of the ages of good will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate, and make us faithful and courageous. In the name of Christ, whose Kingdom is our hearts' desire and whose will for men is love. Amen.

MILITARISM has nothing to teach Christianity regarding the practice of the heroic virtues. A religion which was born in the supreme act of sacrificial courage, which defied the centuries of persecution, which mastered in turn the virile races of Europe, which conquered despotism and cast out slavery, which has subdued savage tribes and now holds its outposts in all dark and cruel parts of the habitable earth, is not a religion to be asked to sit at the feet of modern militarism. On the contrary, it ought to be made a function of modern Christianity to expose the mock heroics of militarism—its affectations, its cheap swagger, its intolerable insolence, its scorn of all knightly qualities . . . Christ based His hopes and expectations upon moral conflict. He made moral courage the indispensable requisite for those who proposed to do His work among men . . . We must turn to militant Christianity to furnish us with its spirit of hospitality to the emerging races . . . The militant spirit of Christianity demands place and room for each advancing race in the name of "the God of the whole earth."

Tucker.

CHAPTER V.

HEROISM IN THE CHRISTIAN CONQUEST

Athletes of Jesus Christ, you have engaged yourselves to fight for Him all the day, to bear all its heat. Seek not repose before its end; wait for the evening.

Basil of Cesarea, 380 A. D.

HEROISM is a word we all love. What, precisely, is its signification? It is "a contempt of danger," so the dictionary says, "not from ignorance or inconsiderate levity, but from a noble devotion to some great cause and a just confidence of being able to meet danger in the spirit of such a cause."

The soldier displays a certain type of *physical* heroism, meeting danger "in the spirit" of war, which is murderous violence to be wreaked upon the body of his opponent. But while the destruction of his foes is perforce the soldier's primary object, he must seek, too, the distress and desolation of those who survive by every means in his power. The official manual of one European General Staff, for example, thus declares: "A war conducted with energy cannot be directed merely against the combatants of the enemy State and the positions they occupy, but it will and must in like manner seek to destroy the total intellectual and material resources of the latter. . . The ugly and inherently immoral aspect of (such) methods cannot

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affect the recognition of their lawfulness." Furthermore in most warring countries the soldier's work is *without the voluntary element.* Every man of military age must do a soldier's part; recoil from slaughter or destruction is prevented by force on the part of the officer; attempted escape is punished by death.

Modern War not Knightly Work. A lineal descendant of the gallant Puritan leader, Sir Harry Vane, Captain Sir Francis Vane, himself bred a soldier, speaking of fighting in the Boer war, described his sensations thus: "The farmhouse is ordered to be burnt while the women and children are crying and screaming about us. Then, as the slow fire creeps up the walls of the home of those poor creatures, God help me, I tell you I felt a worse scoundrel than the meanest ruffian who is brought up in police court for injuring a child or dishonoring a girl."

Not precisely knightly work! and little wonder that the enlightened descendant of Sir Harry Vane, being a Christian gentleman, quit soldiering to urge peace upon the world. It is necessary however to hold firmly in mind here, as throughout the present study, that condemnation of the system and practices of war does not involve condemnation of the individual soldier. As society is at present organized there are circumstances in which a man, if he is a man, *must fight.* We plead for a new and nobler organization of society, built upon moral, not physical, force. Nor must we fail to see that, when wars of aggression cease, defensive warfare will automatically cease also.

Our modern ideal of the gentleman is derived from

THE WORK OF PEACE FOR LITTLE CHILDREN
A Christian Home for Chinese Orphans, 1915

the medieval ideal of knighthood. The very essence of knighthood was fairness, courtesy, magnanimity; the knight fought only to redress wrong; no advantage must be taken of a foe; no superiority in weapons, no surprise, artifice or trick must be employed. As modern warfare is undertaken usually for selfish gain and bases its results chiefly on superiority in weapons and mechanical agencies of destruction, on surprise, on artifice, and on treachery in every conceivable form, including highly organized spy systems, we cannot wonder that the soldier's trade appeals less and less to gentlemen.

True Heroism. True heroism, that which calls for moral courage as well as the courage of the brute, must meet danger voluntarily in the spirit of a cause morally great. Hence the chivalry of modern life is found less in the ranks of those who risk life, under necessity of military discipline in order to *destroy* the life of others, than in the ranks of those who freely choose to risk life in order to *save* the life of others. It is found among physicians, and in others who in 1914 went to Serbia to stamp out the scourge of typhus fever and who conquered in the face of indescribable dangers and difficulties—among them the heroic Lady Paget and the "American Angel of the Serbs," Dr. Louise Taylor-Jones. It is found in scientists and explorers who continually face death in the interest of human progress; it is found in nurses who stand at their posts and work for the alleviation of suffering even unto death.

The Chivalry of Missions. But above all, modern chivalry is found among the messengers of Christ to backward and oppressed peoples, to uncivilized regions, to domains ruled by the dark practices of heathenism. These men and women prove themselves true Knights of Christ, in that they steadily put away all thought of selfish gain, in that they forsake family and native land for life in His Name, and in that they gladly offer their whole life's service to heal, to uplift and to save their fellowmen in body and soul.

Missionary Discipline. If we admit that military discipline has certain good effects in producing fortitude, endurance, cheerful sacrifice of selfish tendencies on the part of the soldier, we may claim equally good results for missionary discipline. Does the soldier of Jesus Christ lack opportunity to endure hardness? Let us see. There is the discipline of a tropical climate perhaps; there is surely that of isolation and loneliness—the loneliness of an alien tongue, alien customs, alien standards; the separation from home and friends with months required for interchange of letters. There is a certain discipline incidental to travel for weeks at a time in rude boats, bullock carts, sometimes in hammocks slung on bamboo poles carried by half-naked savages; also in sojourning when "on tour" in rude native huts under the roof with swine and cattle, destitute of rudimentary regard to cleanness or sanitation. There is an element of discipline in the occasional menace of wild beasts and the daily contact with snakes, scorpions, deadly spiders, and endless varieties of nox-

ious vermin; a greater element in the daily intercourse with human beings infected with loathsome diseases of corruption, filth and vice, in the continual hand-to-hand fight with fever. It is not agreeable to one's moral sensibilities to be in constant touch with shameless cruelty, indecency and depravity, or to know the shuddering dread that comes when nameless tokens make one feel that "hell is near."

For a gently bred American or European woman there is a disciplinary quality in her own experience of childbirth alone, among heathen people, destitute of the commonplace comforts of civilization or modern medical practice. There is discipline when two, man and wife, live alone, the only white people in a city of many thousand dark-skinned pagans and must see their baby die; when the father and mother alone prepare the little body, the father himself perhaps making the casket and the grave; when they are left without a friend of their own race and faith to face the burial and after the burial. There is sharp discipline also when, in order to save their children from the physical blight of a tropical climate and the moral blight of a heathen environment, the parents must send their children, when they reach the age of seven years, back to the homeland. They may see them again in seven years it is true, still *it is not easy.*

These things, however, and a thousand like unto them, are in no way exceptional, being the commonplaces of missionary discipline of *which one hears no complaint made.* To illustrate: A missionary in a land which is accounted perfectly safe killed a cobra

on his piazza, nursed his cook who was dying of bubonic plague, and her son who was dying of cholera —all within twenty-four hours. In a temperature of 130 degrees he made coffins with his own hands and buried the dead that night by the flickering light of a candle. Then he went quietly on with his work, no notion of heroism entering his head. In this connection the reader is recommended to read Chapter XVIII of Dr. Brown's admirable book, *The Foreign Missionary.*

Let it be remembered that, unlike the soldier, our missionaries fight their fight with no incentive of promotion, of preferment, of higher pay, of honorable discharge ahead. No reward is in view for them but the sight of benefits given to others by their toil, and the hope of *Well done* from an invisible Master. But here lies their deep secret of joy. One who has been personally in close touch with Christ's veterans in foreign fields says, "There is an unconscious, an almost indefinable spiritual quality about many of our older missionaries. They no longer feel that they are *working for Christ,* Christ having become with them an in-dwelling presence through the long fellowship of His sufferings and the being, in very deed, made conformable unto His death. They would never so define it themselves, but it seemed to me a reflection of Paul's—It is not I that live, but Christ that liveth in me. You cannot wonder that we felt a mysterious awe in their presence."

Once and for all we may reject and with righteous scorn, in face of the story of missionary endeavor, the

false teaching that the race needs the severities of war to maintain manly virtues. In our introduction we claimed that in the conquest of the world for the Prince of Peace there is offered that "moral equivalent" for war's development of heroic virtues which our time is demanding of the advocates of peace. Many are the substitutes for war suggested; athletic rivalries have been seriously proposed recently in a book by a Harvard professor. It may safely be said that human nature is too great, its moral purposes too imperious to be satisfied with such an outlet for its heroic qualities. In this chapter we shall sketch hastily a few characters and episodes ranging over many years and many lands which illustrate our claim that in missions the demand is met. Out of an endless multitude we can choose only a few as typical of all. The soldier's crowning claim to heroism and honor is declared to be his willingness to sacrifice his life for king and country. We have chosen the episodes which follow, not because among our heroes and heroines some have died the martyr death, but because *all were willing to die* for their King and for His Kingdom's coming. This is not a leaf from Fox's *Book of Martyrs* but from the annals of our fathers and mothers, brothers and sisters in the Kingdom and patience of Jesus Christ.

Island Pioneers.

When Charles Darwin, the great scientist, visited the islands of the Southern Pacific Ocean in the interests of scientific

research and investigation he declared: "The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history . . . The life of the missionaries is the enchanter's wand . . . I should have predicted that not all the missionaries in the world could have done what has been done." Darwin also remarked with grim humor that if the critic of foreign missions should chance to be wrecked on one of these islands, he would devoutly hope that the missionaries would have preceded him!

The "milky way of islets" of the Pacific is of entrancing beauty, with the charm of turquoise seas, white beaches, laced with foam and studded with iridescent shells, shores shaded with stately palms, brilliant with tropical flowers and birds. But on these islands a hundred years ago was painfully emphasized the familiar saying, "Every prospect pleases and only man is vile." For the islanders a century ago were vile indeed.

Their degradation was without a redeeming feature; they herded together in miserable huts, without order or decency; treachery, cruelty, licentiousness, in fact crime of every sort, was the rule. War was continuous; blood flowed every day. Infanticide and parricide were universal. The wife was strangled to death on the death of her husband. All victims killed or taken prisoner in war were subjected to the unspeakable horror of cannibalism. Such were conditions before the "enchanter's wand" was lifted, the wand which bears to our eyes the form of a cross. Today a

large proportion of these islands have been annexed to the Kingdom.

Aneityum.

In the year 1848, a young Nova Scotian, John Geddie, and his wife, guests of the L. M. S. mission house on Samoa, awaited with impatience the ship which should carry them to the island of Aneityum and their work, they having been eighteen months on the way. The ship, the John Williams (memorial of the first of Erromanga's martyrs), came at last; the new missionaries reached their desired haven. In 1852 John Inglis and his wife came from Scotland to join them. Steady, unfaltering labor for nearly twenty-five years followed amid discouragements before which others failed and left. Civilization followed Christianity. A place of warlike savagery became the centre of peaceful industry. Aneityum was the first island of a large group to be visited by scientific explorers, their path having been made smooth and their safety assured by the pioneer work of John Geddie. His life is summed up in the inscription on the tablet in Analgahat: "When he landed in 1848 there were no Christians here, and when he died in 1872 there were no heathen."

Women of Heroic Mold.

But the work of Geddie and Inglis would have been of comparatively small avail had it not been for the heroic coöperation of their wives. Mrs. Geddie, first of Christian women, began the task of awakening a rudimentary moral sense among the degraded and ignorant women of the New Hebrides. For twenty-five years she worked on patiently and cheerfully among these wretched

beings, given over to every revolting crime, including human sacrifice. For four years Mrs. Geddie had no Christian woman with her on Aneityum.

The coming of Mrs. Inglis was a mighty reinforcement to the work as well as a personal comfort and stay to Mrs. Geddie. Mrs. Inglis possessed all the native Scotch constancy and steadiness with astonishing executive ability and a constitution which enabled her, for more than half a century, never once to fail in accomplishing a full day's work.

On a day of festival celebrating the close of eight years' work, when eighteen hundred persons had renounced heathenism and accepted Christ, the company of natives no longer appeared as naked savages. They were clothed decently, and every garment worn had been cut and prepared by Mrs. Inglis's own hands.

In translating and revising the Scriptures and other publications this marvelous woman was of the greatest assistance to her husband. "I never wrote anything or translated anything for publication which I did not submit to her for criticism . . . Every final proof she attested twice at least." So he said of her.

Mrs. Inglis's introduction of the arrow-root industry into Aneityum proved of vast importance, providing the women with suitable and lucrative employment, all the arrow-root they could raise and prepare for market being in demand in New Zealand. From Mrs. Gracey's admirable book, *Eminent Missionary Women*, the following paragraph is quoted:

So punctual was Mrs. Inglis in all matters that a gentleman from Australia visiting Aneityum said of her, "I have lived on board a

man-of-war, and in many places where order reigned but I never saw punctuality like hers" . . . A ship's captain who shared her hospitality said, "She could have conducted the commissariat department of a man-of-war."

Who counted not their Life dear.

Between the Friendly Islands and the New Hebrides lie the Fiji Islands, first entered by missionaries in 1835 when David Cargill and William Cross with their wives landed on Lakemba. The name Fiji long stood for all that was most gross, revolting and debased among cannibal communities. Hardly have the messengers of peace been called upon to enter into conditions more appalling, more apparently hopeless. But read Miss Gordon Cumming's *Our Home in Fiji*, published in 1875.

Strange indeed, she writes, is the change which has come over these isles since first Messrs. Cargill and Cross landed here in the year '35, resolved at the hazard of their lives to bring the light of Christianity to a hundred thousand ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these blood-thirsty hordes, whose unknown language they had in the first instance to master; and day after day witnessing such scenes as chills one's blood even to hear about . . . Can you realize that there are nine hundred churches now in Fiji, crowded by devout congregations?

Martyrs of the Mutiny.

"We are all in God's hands and we know that He reigns. We have no place for shelter, but under the covert of His wings, and there we are safe . . . Should I be called to lay down my life, most gladly would I die for Him who laid down His life for me."

These were the words written by an American

woman, Mrs. Freeman, wife of a missionary in Northern India in the year 1857. She with her husband and three other missionaries, their wives and two little children, immediately after she had written those words, were taken out to the parade ground at Cawnpore and shot in cold blood at the command of Nana Sahib, the native prince. This massacre took place during the terrible course of the Sepoy Mutiny. This event marks a new epoch and a forward movement in the story of the Christian Conquest of India by reason of the steadfast endurance under every test and torture which the imagination of devils could devise to shake the faith, not only of the missionaries, but of the native converts.

A Mighty Man of Valor.

India is the classic ground of missions and their annals overflow with lives of unswerving devotion and abundant results. To the Arcot Mission, founded 1853 by the sons of Dr. John Scudder, India's famous pioneer medical missionary, came a new recruit, three years after the Sepoy Mutiny, who was to accomplish a notable work for Southern India, covering nearly half a century—Jacob Chamberlain. In 1863 this young missionary started with four natives to visit a region never before entered in the name of Christ, the Nizam's Dominion, Hyderabad and the Upper Godavery. He took with him two cart-loads of Scriptures in various Indian dialects, and as they went the little company of messengers preached and scattered broadcast the good news of the Kingdom.

It was a five months' horseback journey fraught with perpetual peril. At night only the camp fires' light kept the tigers who roamed in the jungles around them from their prey, and by day as well as by night the jungle fever seized them in a clutch hardly less deadly. Their sharpest crisis came in crossing the Godavery, swollen to a raging flood three miles in width. At the height of peril Dr. Chamberlain was deserted at nightfall by his coolies with the flood before him and behind a trackless jungle,the haunt of tigers.* All the heroic manhood of the man and all his conquering faith in his invisible Leader were brought to bear upon an almost miraculous escape.

On another occasion, in a walled town, the inhabitants rose in a mob to drive the messengers out with violence because they dared speak of another God than theirs. What followed Dr. Chamberlain thus describes:

> We had gone to the market place, and I had endeavored to preach to them of Christ and His salvation, but they would not hear. They ordered us to leave the city at once, but I had declined to leave until I had delivered my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed. There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I must leave at once, or I should not leave alive, I had seen them tear up the paving stones and fill their arms with them to be ready, and one was saying to another, "You throw the first stone and I will throw the next." By an artifice I need not stop here to detail,

*For graphic narrative of all these incidents see *In the Tiger Jungle*, by Jacob Chamberlain.

I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me ready to throw the stones when I succeeded in getting them to let me tell the story first. I told them of the love of the Divine Father that had made us of one blood, who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." I told them the story of that birth in the manger at Bethlehem, of that wonderful childhood, of that marvelous life, of those miraculous deeds, of the gracious words that He spake. I told them the story of the Cross and pictured, in the graphic words that the Master Himself gave me that day, the story of our Saviour nailed upon the Cross, for them, for me, for all the world, when He cried in agony, "My God, My God, why hast Thou forsaken me?" When I told them that, I saw the men go and throw their stones in the gutter and come back, and down the cheeks of the very men that had been clamouring the loudest for my blood I saw the tears running and dropping off upon the pavement that they had torn up. I told them then that I had finished my story and they might stone me; but no, they did not want to stone me now; they did not know what a wonderful story I had come to tell them.

Father Heyer.

In 1842 the Guntur Mission was established in South India by the man affectionately called by his own people, Father Heyer. Over fifty years of age when he entered upon his mission, John Heyer found himself too old to master the Telugu tongue, a fact which made his work doubly hard; but his ability in organizing evangelistic school and chapel work, and his hardy pioneer habits enabled him to overcome obstacles in a marvelous degree. In constant expectation of fever, Father Heyer had his coffin made (the reason being that the Hindus do not bury the dead) and his grave

ready. Thus he worked, eager to accomplish his task while it was yet day. At the age of fifty-four, he studied medicine and received his degree. This added greatly to his effectiveness. But in 1857, beginning to feel the weight of years and long residence in the tropics, he returned to America.

When the Civil War was over, a period of disruption in the Church and its missionary enterprise ensued. The Guntur Mission was about to be abandoned by the Lutheran Society. In Germany at the time, Father Heyer felt his soul fired. His mettle rose like that of an old war horse when it scents battle. "We must keep this work" was his quick decision. At Reading, Pa., the Synod was holding its meeting and debating on the question of Guntur when a man of seventy-seven presented himself, "grip in hand" and announced to the Synod that he was ready to go at once to India and hold the fort until a young man could be sent out to take up the work. This he did. Father Heyer was the pioneer, *par excellence*. When, a year later, his successor came out to Guntur to "relieve guard," he found the aged veteran living in a small house destitute of ordinary comforts. When night came he told the new missionary that his own bed was "that bench yonder" and offered him one like unto it! He closed a life of intrepid service as Housefather at Mt. Airy Seminary, Philadelphia, 1873.

Under Orders.

"He came nearest to my ideal of a missionary of any one I ever knew," so said a fellowworker of Virgil Hart.

Refusing flattering offers from church and college, rejecting the arguments that he was going to "bury himself," this Canadian pioneer among missionaries set sail for China with his wife, 1865. After a year and a half Dr. Hart was commissioned to open up work in Central China, with headquarters at Kiu Kiang, five hundred miles up the Yang Tse River from Shanghai. The work proved strenuous and discouraging in the extreme. Scores of times the young missionary was mobbed and driven from city to city as he attempted to preach. Men stoned him in the streets put chains and cables across rivers to stop the progress of his boat, and attacked his house in their hatred of the foreign devil. But none of these things daunted him. He persisted and by consecrated perseverance, reinforced by endless good humor and tact, he won out. Strong work and strategic centres were established. The opening of work at Nanking was a triumph of diplomatic ability, and resulted in a large memorial hospital, a church and a college, precursor of the famous Nanking University.

After more than twenty years of toil Dr. Hart was granted a furlough. His family were then in America and in high spirits he traveled to Shanghai, purchased his ticket to San Francisco and had boarded the steamer with his luggage, when a message from Bishop F. was handed him asking him to report at once in West China, where a mission, destroyed by native rioters, must be reestablished. There was a struggle; for a few moments the disappointment seemed too bitter to be borne; then, hurriedly leaving

the ship, the messenger turned his face to the far interior and began the perilous journey of fifteen hundred miles up the Yang Tse. "This journey," says his son, "resulted in three things; the publication of his first book, *Western China*, the undermining of his health, and the founding of the Canadian Methodist Mission in China."

In 1901 Dr. Hart returned to his home, bent, worn, fearfully aged, the poor shadow of his former self. His last public address was made to university students. All present felt that his frail, wasted form was more eloquent than speech in its appeal to the heroic, and several were that day led to think of the foreign field as their life task.

Recalled by Cable.

In 1835 the unbroken darkness of heathen Orissa in Bengal was cheered by the advent of a missionary whose life was thus summed up by the Indian Evangelical Review in 1879:

> When Jeremiah Phillips arrived in Orissa all was one unbroken expanse of Hinduism. After forty-four years of faithful toil he left five Congregations, with an average of one hundred communicants each, Sunday schools, day schools, with a large force of native preachers and teachers, a Biblical school preparing young Hindus for the Christian ministry, a press sending out a stream of Bibles and Christian books, some of them in a dialect which but a few years ago existed only in the unwritten speech of savages.

Now Dr. Phillips was not only a great missionary but he was patriarch of a great missionary "clan," for the aggregate service for India of himself and his family is now more than three hundred and seventy-five years.

Julia Phillips, daughter of this pioneer and patriarch, was sent to America for education and at twenty reported herself as ready for India's service. She departed in 1865 from Boston on a sailing vessel, the route to India then being "around the Cape." The contrast between a voyage to India today on our swift ocean liners, equipped with every luxury, and then, is strikingly brought out by the story of Miss Phillips's experience. When the vessel was three days out the Captain was washed overboard and the lives of the passengers were from then on entrusted to an inferior officer, rough, profane and it would appear incompetent. The voyage lasted six months. For forty days they were becalmed in the Indian Ocean, drifting here and there, crossing and re-crossing the Equator, having only such water to drink as could be caught when rain fell. When at last the little storm-tossed craft reached Ceylon and for the first time its passengers had tidings from the world, they learned of the assassination of President Lincoln.

Miss Phillips (married now to Mr. Burkholder) took up work on her father's field in Orissa. At Midnapore she was successful in gaining entrance to the Hindu zenanas, being one of the earliest of missionaries to attempt this work. As young woman, wife, mother, widow, she rendered continually richer service. At the age of sixty it became necessary for her to return to America and she counted her term of missionary service closed. Then came a cablegram from Midnapore. A worker had dropped from the ranks. There was no one to take her place. Would Mrs.

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Burkholder return? For a time she was almost torn in twain but her cable reply was, *Yes.*

On the field again this brave lady has not only taken on the direction of zenana, Biblewomen and school work, but also has attended to building and repairing and accounts connected with the mission, and has gone out on frequent long tours into the country. These tours for evangelistic work, jolting in springless bullock carts over rough rice fields, walking when the mud is too deep for the wagon, and often barefooted through mud and water, are looked upon by Mrs. Burkholder as "all in the day's work." Let some of us women at home, who think it too much of an effort to take a trip of thirty minutes on an electric car in order to attend missionary gatherings, consider this carefully. We seem willing to give our missionaries a monopoly in self-sacrifice.

Mrs. Burkholder "grows dearer and sweeter as the years go by," her fellow workers say. She has recently celebrated her seventieth birthday and her fiftieth year of Indian service. She writes:

> It has been a source of the greatest comfort and courage to *know* absolutely that the Master sent me here. In spite of cholera and smallpox in the bazaars where our work calls us, the Father's hand has kept me from all danger. Can I doubt His care?

The Bishop of Thongze.

"Marilla, the wilful, Marilla, whose dancing feet, whose merry laugh are never still—Marilla, with the sparkling eyes, the nodding curls, the quick retort, Marilla, with all her love of dainty dress—Marilla married to a missionary twenty years her senior!"

So in 1850 her friends spoke of the bride of Lovell Ingalls, not discerning that it was the very buoyancy of her temperament which would make this young missionary irresistible. "Cheerfulness has been the only thing which has made me of use in the missionary service. The truth is I cannot be discouraged. I never knew what it was to be disappointed in my missionary life." Such is Mrs. Ingalls's own testimony. Her invincible spirit carried her far.

In five years after reaching Burma she was left a widow, her husband's last word to her being, "If God does not close up the way, work on for the poor Burmans."

To this work the young widow dedicated herself and to it she gave fifty years of enthusiastic service. Wherever she went a crowd gathered around her as if by magic, drawn by the magnetism of her personality, her brilliant smile, her keen wit, her gaiety of heart, the joy and peace which made a halo around her. Never weary, never discouraged, her voice was last to be heard at night in the mission, first in the morning. From the learned self-confident Buddhist priests (nearly a hundred of whom accepted the Gospel from her) to the humblest coolies, all classes came under the spell of Mrs. Ingalls's ministry. Voluntarily she made her home in a lonely jungle village, five days' journey from friend or physician, and from this centre her activity rayed out on a hundred lines. "Mrs. Ingalls *was* the theological seminary, president, and professors—the faculty all in one for the Thongze District," said one who knew her. She built up not

only a strong church in Thongze, and good schools but a township where pure morality, cleanliness and godliness reigned. Here a body-guard of native teachers and preachers worked under her direction. When the railroad from Rangoon reached the town Mrs. Ingalls began giving out books and tracts at the depots and in the railway carriages. She established a library and reading room for the use of the railway employees at Thongze, and branch libraries all along the line. The English Government helped on her work, even the heathen folk ran her errands. She was the life and spirit of that whole remote station, and while she held no ecclesiastical office and never spoke in public, she might in a very real sense have been called the missionary Bishop of Thongze.

A Christian Statesman.

In 1882 when Commodore Foote first opened Korea to western civilization there occurred the assassination of several young noblemen known as the Post Office Emeute. This deed of blood was the revenge of the Conservative Party against the party of progress, Young Korea. Among the young men who escaped the massacre was Yun Chi Ho. Coming a fugitive to Shanghai, this son of one of the noblest of Korean families at once responded to missionary influences. An indefatigable student, highly gifted intellectually, he soon showed himself a born leader of men. After years of devoted and patriotic service to Korea, Yun Chi Ho saw with the vision of the clear-headed statesman that his Government must fall before the power of Japan. He

then resolved henceforth to give all his energies to "the upbuilding of another Kingdom, of which Christ is Lord," and entered upon the work of evangelizing Korea.

The sequel can be given in his own words, spoken when Prince Ito assumed control of affairs in Korea and urged upon Mr. Yun the most important foreign embassy at the disposal of the Government, accompanying his overtures with a valuable present. The Korean patriot and Christian returned the jewel to the Japanese prince with the words, "I can neither be persuaded nor purchased. I am a minister of the Gospel of Jesus Christ and my future business is to make men out of Korean boys."

A Saint and a Success.

In Oorfa, in the interior of Turkey-in-Asia, there lived and worked, in the last quarter of the nineteenth century an American woman of Puritan ancestry and Kentucky birth whose name remains one to conjure by. Oorfa was three days' journey from the nearest missionary. Corinna Shattuck was often alone in her work save for native helpers, but she worked on for twenty-five years (on half pay and with but one lung, be it noted), her motto, "*Sacrifice your personal rights but be like a rock for your principles.*"

At the Christmas season in the year 1895 came a day of horror in Oorfa when this lonely woman stood indeed like a rock and single-handed saved hundreds of helpless fugitives from fanatical and infuriated Moslem soldiers.

For months rumors of political troubles had been reaching Oorfa and Miss Shattuck had applied to the Government for a permit to remove her household to Aintab. This permit came on Saturday morning, December 28, and, an hour after, the uprising reached the mission house; only a military guard stationed at her door kept Miss Shattuck from personal violence, while Moslems and Kurds went from house to house looting and butchering on every side. Meanwhile helpless refugees, flying instinctively to Miss Shattuck for help, poured into her premises, and by nightfall they were everywhere, as she described it, "in my private rooms, the kitchen, the stable, anywhere to be under my shadow." All day there was the smell of burning wool and cotton from the houses fired and later the sickening odors from the great holocaust in the Gregorian Church, where some three thousand who had gone for refuge perished. On Monday the work was declared done.

Miss Shattuck's courage saved more than three hundred lives that day. Denied children of her own, Miss Shattuck became the mother of Armenian orphans. She had a parent's heart for them. There was no woman in the land who had as big a nursery as she and the organization of these helpless women and children in different forms of industrial work reveals her tireless energy and unselfish devotion. She died in 1910; her resting place is marked by a granite stone bearing the words, "In loving memory, by the Oorfa Armenians."

Peeps into Tibet. Nine days' marches beyond European civilization on a lofty mountain two American women in 1895 found a foothold from which to send out the glad tidings. One was a missionary physician, Dr. Martha Sheldon, the other a missionary, Miss Annie Budden. Here, in utter isolation, these two lived and labored for souls and bodies of the depressed, primitive pagan folk around them. In 1896 Dr. Sheldon penetrated Tibet, then wholly closed, from the Indian side, farther than any missionary had gone before. On reaching the summit of the pass she found shrines dedicated to the gods (demons). Standing there with a group of her native Christians Dr. Sheldon shouted, "*Yesa Misah Ki Gai*!" (victory to Jesus) her trumpet call from the "roof of the world."

Again and yet again this dauntless woman has penetrated beyond the borders of the locked and mysterious land, always leaving behind her the seed of the Kingdom, to bear fruit we may not know when or how. To cross mountain passes seventeen thousand feet high, only to be ordered back as they tramped down the farther sunny slopes into treeless Tibet; to be threatened, followed and watched night and day by hostile Tibetan officers; to cross the mountain torrents on a single swaying log; to enter yet again, disguised as natives, in order to secure a teacher of the Tibetan language, all these things prove that women have the stuff of which Christian soldiers are made.

The Cup of Woe in China.

Do we remember clearly how it all came about, that Reign of Terror when from Paotingfu to Peking there ran a trail of blood? Here it is in a nutshell and we must admit that China's reaction against the "foreign devil" was not wholly unjustified, for its root was in foreign aggression.

In 1897 Germany seized Kiao Chow, with fifty miles around it, in the Province of Shantung, calling it a lease for ninety-nine years. Russia followed, taking a "lease" of Port Arthur: England and France next came in for their share, the one "leasing" Wei Hai Wei, the other, Kuang Chon Wan. The Chinese are not stupid. They perfectly understood that these *leases* meant permanent occupation, and rage smoldered beneath the surface. The Boxers were a widespread religious society, inspired by a crass and demonic heathenism. A minor but a constant source of irritation against Christians in Chinese officialdom sprang from the claims of Roman Catholic missionary bishops to the rank and dignity of mandarins, and their further claim to interfere in lawsuits whenever a Roman Catholic Christian was concerned. The Chinese Government, alarmed at European encroachment, encouraged the Boxers to wage war upon every thing and every one "foreign." Thus came about the appalling excesses of 1900.

In the reign of terror women and children were not spared, and not only Christians but those who associated with Christians were ruthlessly slaughtered. The firmness of the native Christians under such per-

secution is illustrated by an old Biblewoman who, against all urgency that she remain in safety, said "I must go back and strengthen the hearts of the women. You know I showed them the Jesus Way. Some of them are afraid of the Boxers. I am not afraid. They can only kill the body. The soul will go straight home to Jesus."

Continually the Boxers said, "What is there in this Jesus Way to give weak women and children such courage? What is the secret?" From hundreds of instances of martyr courage among native workers only one more can be given, that of a girlish teacher in a school near the Great Wall. The American teacher was absent, and the outbreak was on in fury. Her relatives offered this Chinese teacher safe hiding but she refused to leave the seventeen girls who could not reach their homes. They hid in fields of tall grain, in caves, wherever they could find shelter, but after long wanderings they were hunted down like wild beasts and captured. All the way to the place of execution the young teacher strengthened her little flock by exhortations to follow in the steps of the Lord Jesus even unto death. Enraged by her fearless calm the Boxer ruffians halted the procession by the wayside. Without flinching this maiden martyr offered her head to the sword. When put to the test a little later of bowing before the idol in the temple not one of the seventeen pupils consented—every one quietly accepted death in the name of the Master.

From among the number of martyred missionaries of 1900 one only can be presented here, and in few

words, Horace Pitkin, who was born in Philadelphia, 1869, and beheaded at Paotingfu July 1, 1900. Of him his Yale classmates have said, "Pitkin was of the stuff of which heroes are made . . . He was a strong, cheery, healthy fellow, fond of fun, pure of speech, pure of habit . . . In his secret life, in his daily walk with God, he was perhaps the most consecrated man in the class . . . Man and boy, he was *sans peur et sans reproche.*"

Married in 1896, Horace Pitkin, with his wife, began their missionary work in China at Paotingfu in 1897. On May 9, 1900, he wrote to his home church, the Pilgrim Church, Cleveland, Ohio, of sending Mrs. Pitkin and little Horace, two years old, back to the United States a month before, the young mother's health having suffered. "There's only one objection to it (sending them back)—it will take away from our heads the halos that some of you have persisted in putting there and you will be disappointed in finding us to be 'just common folks.' 'Nothing particularly like martyrdom in this foreign work!' you will say, and you're right."

A friend of the Y. M. C. A. work in China said of him just after Mrs. Pitkin's departure that there was a far away look in his eyes, that he laughed little, was quiet, thoughtful. He spoke tenderly of his last moments with his wife, of the little boy's sweet, serious face. He returned promptly to his lonely work in Paotingfu and in less than a month the Boxer menace had declared itself. "That Boxer *vs* Roman Catholic has just here come to the fore," he wrote, "is a

local complication. Let things get started once and Protestants will be lumped in with the Roman Catholics . . . Here is a sample of the placards that are scattered from end to end of this Province: '*The Gods assist the Boxers.* It is because the Foreign Devils disturb the Middle Kingdom, urging the people to join their religion, to turn their backs on Heaven, venerate not the Gods and forget the Ancestors, etc.'"

On June 2, Pitkin wrote of the massacres and said, "It may be the beginning of the end. God rules and somehow His Kingdom must be brought about in China."

On June 28, the native Pastor Meng was seized at the mission, carried off to a Boxer temple and killed. Two days later a mob set fire to the Presbyterian mission and looted the hospital and chapel. All the inmates of the compound perished, the missionary, Mr. Simcox, being seen hand in hand with his two little sons walking to and fro as the flames enveloped them. The report of this foul deed was the knell of his own fate to Horace Pitkin. He said, "It will not be long now," was wholly composed and prepared letters to his wife and others which he buried in secret places behind his residence. With Laoman, his faithful servant, he prayed and with him left his parting message in case his letters were destroyed. "Laoman," he said, "tell the mother of little Horace to tell Horace that his father's last wish was that when he is twenty-five years of age he should come to China as a missionary."

The next morning, being July 1, the Congregational compound was attacked. Horace Pitkin met the attack bravely and defended the lady missionaries, Miss Gould and Miss Morrill, with all the chivalrous courage of his nature. They all leaped through a rear window of the church and took refuge in a small room in the school yard. Here he died by the sword, a death that "any hero might be proud to die." The young ladies were bound and cruelly dragged beyond the city wall, where they, too, found the martyrs' death.

On Saturday, March 23, 1901, at 11 o'clock was held a memorial and burial service at Paotingfu. It was the memorial service to the five Presbyterian missionaries, their wives, children and thirty-four native Christians. On the following day a like service was held in the Congregational compound, where were ranged twenty-six coffins marked with the names of Horace Pitkin, Miss Morrill, Miss Gould, Pastor Meng and the others. On a banner in front of the coffins were inscribed the names of forty-three Chinese martyrs belonging to the mission. It was because he would not leave these helpless disciples to meet their fate alone that Horace Pitkin stayed at his post at Paotingfu. "He that loseth his life for My sake and the Gospel's, the same shall save it."

Our Lady of Consolations.

The healing of her touch is known by the beds of pain in India, in China, in Japan, in the far islands, in Persia, in Arabia, Turkey

and Africa. Let three of these ministering spirits speak to us in the name of the Great Physician.

Dr. Anna S. Kugler,* for over thirty years medical missionary at Guntur, South India, speaks, in a letter to the Lutheran F. M. Executive Committee in the summer of 1915:

Your letter conveying to me congratulations and an expression of appreciation was received two weeks ago, and I write now to tell you that I have been deeply touched by the same. Indeed, it has helped to make me more conscious of the little that I have been doing during these long years. However, the record is written and cannot be changed. One cannot but rejoice that one's hope of salvation is not dependent upon one's work, else, surely, we should come far short.

I also appreciate the offer of an increase in salary from the end of my present year. I may say that I have waited a fortnight before answering your letter, in order that I might, as it were, test myself and see whether, by looking at the question, slowly and deliberately, I would come to a conclusion different from the first that came to me. I find that I have not changed and that my conclusion is that I could not, conscientiously, accept the kind offer of a salary of $1,000 per year. Since, in your resolution, you give me reason to believe that you would not, in my old age, allow me to come to want, I feel that I can the more readily decline the proposed increase in my salary.

I, therefore, while heartily in favor of the increase in general . . . feel that, for myself, I much prefer that, during the remainder of my active service, my salary be $700 per year . . . But I am going to ask that instead of giving me the extra $300 per year, that, for five years, you put aside this amount towards a *lighting plant* for the hospital. I think that $1500 would go a long way towards providing a plant. . .

* In the list of India's New Year's honors, 1895, appeared Dr. Kugler's name. In "recognition of the splendid philanthropic work which she has done in Guntur" the Kaiser-i Hind medal was bestowed upon her.

I make no demand upon the Executive Committee. I only make the request, and I shall be satisfied with the decision, whatever it may be . . .

Yours in the work,
A. S. Kugler.

In accordance with Dr. Kugler's request and feeling assured that such action would meet with the approval of the society at its September meeting, the Executive Committee appropriated $1500 towards the much-needed lighting plant for the Guntur Hospital, thus fittingly to recognize Dr. Kugler's service in India, this appropriation not involving the increase in salary due her in accordance with the revised schedule of salaries.

Dr. Kugler is still at her post. Her furlough is now due, but there is no prospect of her being able to take it, as she still is without help which she could leave to take charge of the hospital. The knowledge that there is no one in training to take her place when she is obliged to lay down her work is perhaps the discouragement which calls for the greatest drain upon her heroic endurance.

Dr. E. E. Calverly, from Kuweit, Arabia, speaks:

In the whole Turkish empire there is but one woman with a license to practice medicine—and she is a Christian missionary. When we went to Kuweit the people had never before seen a woman missionary . . . Two rooms of a native house built of mud and plaster, a big table, a little table, a chair and a bench, a box and some basins for washing the hands; these and a pink calico curtain stretched across one of the rooms constituted the equipment of the Woman's Hospital of Kuweit in the beginning. At first there were few patients and much distrust, but during the last eight months before we returned to America three thousand wom-

en were treated in the woman's dispensary alone. Frequently we were asked to treat members of the royal household.

One day I chanced to overhear a conversation between two women patients. Said one, "The doctor takes just as much pains with those who cannot pay as with the rich patients."

"Yes," said the other, "and look at her, dressing that dirty ulcer on that poor woman. What Moslem would do that!". . .

People ask, "Are you going back to that burning, feverish, God-forsaken place?" Yes, we hope to go back. Why? Because we are like a man, who, when he had found a treasure hidden in a field went with joy and sold all that he had to buy that field. That man believed the investment was worth all that it cost—and so do we.

Writes an anonymous missionary:

Three Weeks at the Hardwar Mela.

I had gone to the Mela (great religious festival) with my Bible women to sell Gospels. Pilgrims flocked from all North India. For weeks before every train had brought them by the hundred . . . But before the great day of the feast came that occurred which changed the whole course of our conduct. One of my Bible women came down with cholera.

There were fifty of us encamped in one small enclosure. It did not seem right to expose the others for one minute longer than necessary, so our patient was removed to the cholera camp.

Although only twelve hours had passed since the first symptoms of discomfort had been noticed, the patient reached the camp in a very low condition. The young Hindu doctor was kindness itself. He gave the saline injection which is at present counted the surest remedy. An anxious night of watching followed this little change in the patient's condition. The second day and night passed and we could feel that our patient was gaining and it was possible to realize the situation around us. We were at one end of a long thatched shed and another similar one faced us one hundred yards or more away. These were comfortably filled with patients and mostly ill with cholera. The doctor had inadequate assistance but made it up in indefatigable attention. Volunteer nurses from the Society of Servants in India helped in the care of the patients.

Equipment seemed adequate though very simple. But the third day brought a great influx of patients, so great that there was not room for them under the sheds. The nurses had not succeeded in making their way through the crowds and so the poor creatures were brought in and laid on the ground to await their turn for attention. Many died almost as soon as they came in and the living and dying and the dead lay together. Helpers had hardly time to eat and drink and yet the ghastly procession poured in and out, the living from one side, the dead from the other. There were no beds, not even straw mats, so they lay in the dirt. Those conscious enough cried out for water or moaned in their agony.

I was watching at night, one of the Bible women by day and some of the workers and students helped both times. As my mind became more conscious of their woes I went into the other sheds to give wherever possible a word of good cheer. The fact that my patient had had the same symptoms, the same treatment, the same food and was recovering nicely, was a great comfort. I hesitated at first to offer them water, lest they should be angry that I had spoiled their caste but afterwards I went right ahead and only one or two refused to take from my hands either milk or medicine or barley water. The nurses were back again on Wednesday and Thursday and then left finally. My patient no longer needed my care, but as I did not wish to leave her I offered to act as nurse in the general wards. By this time the compound was filled with huts which were put up as rapidly as possible.

About half of the patients had friends with them who could look after them. But many others had been found deserted by their friends. Fortunately few were delirious; one man had fits and wandered around falling first on this one and then on that, a most gruesome experience for eight nights and days. The unclaimed dead were carried away tied to poles. Then came the days when relatives began to arrive to seek the sick ones. There were some heartrending scenes when they found they were too late. Others were simply concerned to find the possessions that were left.

All the time the Mela was going on in undiminished splendour. I was called home on account of other illness and so could nor see the end. The experience was one never to be forgotten and will,

at least, let me know as never before what an outbreak of cholera means, and what it means to have charge of a cholera camp.

Ishihara.

A Christian worker in Japan gives us this cameo: I saw this young Japanese first in our English Literature class in the Night School at Tokyo. His keen mind was noticed by us all. When we came to the study of the Bible as English Literature he asked the most searching questions, and was most jealous of any reflections on his native, Buddhist religion. But, by and by I noticed a change. He was as thorough in his Bible study as he had been in his other studies, and after a while I suggested that he be baptized, and even asked him to think of becoming a Christian minister. He said nothing at the time, but after vacation he came to my house, and said:

"If you think me worthy I would like to be baptized and study for the ministry."

I questioned him closely; told him what he must expect in the way of hardship and poverty. Yes, he had thought of all that. He would be a minister of Jesus Christ, and bear His message to his people. He left me to write to his father of his determination. His father was a strong Buddhist. A few days after he came again with a sad face.

"Well," I said, "You have heard from your father and he objects?"

"Yes," he said, "he writes, 'When you become a Christian, on that day you cease to be my son!'"

It means much more to be disinherited in Japan than it does here, even.

IN THE MIGHTY ARMY OF PEACE
Students in the Christian Girls' School, Rangoon, Burma, 1915

"Yes," I said, "and what have you decided?"

He was silent a moment and his lips quivered; but he said quietly:

"I have decided to be a Christian."

But his trials were not yet over. He was enrolled in the theological class, but he soon began to be troubled with a throat difficulty. Meanwhile, his family began to press and trouble him. All money was withdrawn, and he was denied the home shelter. The disease which had fastened upon him grew worse, and he at last went for help and shelter to his native village, in the little home of his old grandmother, the only one who had not cast him off. He grew worse day by day, and we sent frequent messages of comfort to him. Once or twice he wrote me. One brief letter contained these words: "I will not give up my Faith if I die for it." And not long after he was dead. The whole family learned to know what the spirit of Christianity was, and their allegiance to the mission after that never faltered.

"The Resurrection of Hope."

"Only twice in my life have I cried tears from the depth of my heart," said a man.

"The first time was from sheer agony. I was a lad at school, just working up for the final examinations for the Navy. It was found that I was a leper.

"Then all life worth the name seemed utterly at an end. I came to the hospital of the Resurrection of Hope! and it was there that I remember for the second time in my life crying from the depths of my

heart. This time my tears were a passion of joy, not agony.

"Through the kindness and the teaching there I had become a disciple of Christ. One day I realized first that God *was in me*, and then that *He was using even me*—a man as good as dead, to bless and cheer others. This wonderful joy was so great that my heart seemed to break for thankfulness. I ask nothing more now than the life of peace and of service which the Hospital of Hope has made possible for me, a leper."

* * * * * *

" 'Will you take me into your Hospital?' So wrote a young girl from the very north of Japan. But as the Women's Quarters were quite full the answer was obliged to be, as in so many other cases, 'No, we cannot take you.' Again the girl wrote a letter of earnest pleading—'Take me,' she implored—'my life is one misery. My sister and my step-mother hate me because I am a leper. In all the world there is no place for me, and I must kill myself. Yet I have read in the newspapers about your Hospital and it is Christian. Christians are those who have pity, and so I write again to beg you to take me.'

"The doctor in charge was firm—there truly was no room. A reply was sent to the young girl, saying, 'Wait.'

"No answer to that letter came. Instead, suddenly at the gates of the Hospital the girl herself appeared. She had managed the long journey—about 2,000 miles—in spite of immense difficulties, and there she stood.

" 'I have come,'—she said—'you are Christians. Oh, please take me.'

"So she was brought inside the big gates and an extra corner was contrived in one of the wards for her. In the loving atmosphere of the Hospital her strong and sweet character has developed greatly. She herself now is one of *the Christians who have pity* —and she shows it in quick and loving ministry to her fellow sufferers who need help."

It is in far-off Kumamoto that the Hospital of the Resurrection of Hope stands, a group of one-story houses upon a low green hill surrounded by rice fields. All around the Hospital are shady avenues and gardens bright with magnolias, iris, lilies and chrysanthemums.

It was about twenty years ago that an Englishwoman in Japan, Miss Riddell, paid a visit to a Buddhist temple frequented by lepers, and felt Christ's own compassion rising in her heart. As a result of her discovery that there was no Japanese charity, civil or religious, to aid the leprous poor, the Hospital was opened in 1895 by Miss Riddell. The report of 1915 shows sixty-six patients under scientific treatment, happily employed, tenderly cared for. In the spring of 1913 a Buddhist priest chanced to visit the Hospital in order to see a leper he knew.

"There is nothing like it in Buddhism, nor indeed in all Japan," he told Miss Riddell, seeing her work.

"Do not thank me," she answered; "it is because I am a Christian, a follower of Jesus Christ, that I try to do these things. You must thank Him."

He asked her then for a book in which he might study of this Jesus, and went away with St. John's Gospel.

A Guild of Intercession has been formed in the Hospital, whose spirit and purpose were thus expressed by one of its members a short time ago:

"We have been praying most earnestly," he said, "that the thousands of lepers in Japan who are not in this Hospital and have not heard of the love of God may in some way or other come to know Him and that their despair may be lightened and real happiness be theirs as it is ours."

Miss Riddell wrote under date of January 3, 1915, "This terrible war is greatly affecting our funds. I would ask your sympathy and prayer that all the needs of the Hospital may be met."

The following verses, sent to his mother by one of her patients, were enclosed by Miss Riddell:

"Lord Jesus, as Thou wilt!
If among thorns I go,
Still, sometimes, here and there,
Let a few roses blow!

"No, Thou on earth along
The thorny path hast gone—
Then lead me after Thee,
My Lord—Thy will be done."

Does it Pay to Train the African?

Jacob Kenoly, a poor black boy, came to the Southern Christian Institute for training. He was there four years and received a twofold vision. First, a vision of obli-

gation. "My Christian education is a gift from the Christian Woman's Board of Missions, hence I owe it to some one. As I have received, so must I give." Second, a vision of duty. "I owe this to my people in Africa, who have never heard of Christ. This became the passion of my soul." For this end he toiled and saved until he thought he had enough money to pay his passage to Africa.

A supposed missionary to one of the islands roomed with Jacob on the way and won his confidence, but when he left the vessel he carried with him all of Jacob's earthly belongings. Jacob Kenoly landed in Monrovia, Liberia, July 26, 1905, without money, without clothes, excepting the one working suit, without books, not even a Bible left him. All he had left was his education and trade and the truths of the Bible in memory and God's love for men in his heart.

Near his hut on the mountain side was a cave. Here Jacob lived a year. Six months he taught and studied. For ten weeks he was down with the fever, but taught the wild boy who waited on him. For four months he, with his twenty boys, cleared the land and raised a crop which surprised the natives.

At length, broken in health, he was compelled to abandon his hut in the wilderness and come back to the coast. He came to a settlement of American Liberians, the descendants of those colonized from the United States in 1822. Here he rented a building and repaired it with his own hands, made desks and seats and has gathered a school of over fifty students.

At last Jacob is getting recognition. The Govern-

ment of Liberia offered him fifty acres of land for his school. Christian friends have sent him a little money from time to time. His scholars are writing letters of thanks for his great work among them.

To his former teacher at the Southern Christian Institute he writes: "I was lonely and prayed with my face toward America, and thought of my teachers and the beautiful land."

During all he has not written one word of complaint. He has never asked a gift, considering it but honor to sacrifice for Christ. In one letter he says: "I want to teach six months, but am afraid I will have to stop and pick coffee, as my clothing will not hold together that long."

Twice he has had opportunity to work his passage back to the United States. He has been offered a good salary at another mission. Yet he remains faithful to his self-appointed task.

"Glory to the True God."

About the middle of May, 1914, Liling, Honan, China, was visited by a terrible flood. Many people were drowned, many more made homeless: their belongings were washed away, their crops were ruined. There is stationed at Liling a tall, manly young missionary named Irving R. Dunlap, who seems to have a passion to help people. Also he owns a small boat and a fearless spirit. Naturally, when the streets of Liling became navigable this man went out with his boat on an errand of rescue. Scores of unfortunate people were taken by him to places of safety. When

the danger was over the magistrate and people of the town wanted to erect a monument to his honor, but he quietly refused to accept any recognition beyond thanks.

Three months later, when conditions were becoming fairly normal, Liling was visited by a much greater flood. The May flood was the greatest in forty years, but this was the greatest in the history of Liling. The danger reached a sudden climax and again Mr. Dunlap and his little boat went to the rescue. He threaded the narrow alleys impassable to larger boats, and took people from lofts and roofs where they clung, in some cases just as the houses were collapsing. Hour after hour, with a few Chinese assistants he worked on only stopping now and then for dry clothes and food.

Now what should be done with these rescued people? The mission compound stood high, and though two feet of water made it by no means dry, it was out of imminent danger. To this refuge more than a thousand of the sufferers were brought. Then came the problem of feeding them.

Dunlap, the only foreigner in Liling, did not sit idly by when the multitude suffered for hunger. He gathered together a quantity of large pans, improvised fireplaces and began to cook great quantities of rice. The beggar and the rich man's son touched elbows for several days there as hundreds and even thousands were fed.

Little wonder that when "the big foreigner" walks

along the streets he is greeted with affectionate words and grateful smiles.

Little wonder that since they cannot build a monument to his heroism Liling native Christians have set up a tablet in their church, with the inscription, "Glory to the True God," and a brief account of the missionary's athletic Christianity.

War works a Nation's Crucifixion.

An Armenian Bishop said recently to an American missionary, "We are a martyr nation. It may be the world needs the testimony of our sufferings and our faith."

Where is Armenia? is a question often asked, as is the question, Where is Poland? Armenia is divided between Russia, Persia and Turkey. The Armenians are scattered widely throughout the Near East. In Turkey the provinces of Aleppo, Adana, Trebizond, Erzeroum, Van, Bitlis, Diarvekir, Mamouret-ul-Aziz and Sivas, constitute Armenia. Surrounded on all sides by the menacing Moslem millions, the Armenians have held steadfastly to their Christianity, a variant of the Greek system which they date from Gregory the Illuminator in the third century. It can be fairly said that whatever of culture, progress and civilization is found in Turkey has come through the Armenian population.

It is interesting in this regard to read the testimony of Professor Rudolf Eucken of Jena University given December 1, 1913, when he was in Boston.

I am very well acquainted (said the noted German philosopher) with Armenian affairs . . . Any one who is acquainted with the

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"I HEAR ONCE MORE THE VOICE OF CHRIST SAY, 'PEACE'"

The Christ of the Andes

political and intellectual history of the Armenian nation, and knows with what enormous difficulties this people of an ancient civilization has had to struggle, and has especially today to contend with, will be filled with sincere respect for a people who could accomplish so much in the midst of all these tribulations. The Christian faith has above all else provided this nation with a firm support, and they have moulded it for themselves in a characteristic manner; nationality and religion are here very intimately united.

Missionary work among the Armenian population, whose religion by the attrition of age-long persecution has become alloyed with formalism and superstition, but who manifest an earnest desire for the true Bread of Life, has been conducted under American auspices since 1831.

In January, 1915, as a by-product of the present world-war, there began a systematic course of persecution of the Armenian population in Turkey and in Persia by the Mohammedans. As month followed month it became evident that systematic extermination was the purpose. According to Turkish officials the motive of this persecution, in which the number slaughtered far exceeds that of any of the great persecutions of the Early Church, was the fear that the Armenians would "strike them in the back," while they were fighting the Allies with whom the Armenians were thought to sympathize. There was, however, no ground for this motive in any organized opposition to the Turkish Government and obviously there were other motives behind this fiendish policy. Among them were "a large element of religious fanaticism, a greed for loot and a bestial lust," since after the

people had been disarmed and all the strong men deported, the Turks attacked the defenceless women and children with greater ferocity than ever.

Among the hundreds of thousands of Armenian and other Christians who have perished in Turkey and Persia were professors and teachers in missionary schools, native pastors, their wives and pupils. American missionaries have not been (up to the present writing) included in the massacre, but certain of them have been sentenced by court-martial to expulsion from the country; all have suffered indescribable hardships, the following have died in consequence of them: Mrs. Mary E. Barnum, died at Harpoot, May 9, after fifty-six years of service in Turkey; Miss Charlotte E. Ely died at Bitlis, July 11, after forty-seven years' continuous service; the Rev. George P. Knapp, died at Diarbeker, August 10, after twenty-five years' service at Harpoot and Bitlis; Mrs. Martha W. Reynolds, died August 27, from injuries received while in flight from Van to Tiflis, Russia, and Mrs. Elizabeth Usscher, died of typhus fever at Van, July 14, after sixteen years of service. Later victims of typhus have been Dr. Daniel B. Thorn, who died at Sivas, December 6; Dr. Henry H. Atkinson, who died at Harpoot on Christmas Day, 1915, and Dr. Fred D. Shepard, whose term of thirty-four years of constant service was closed by death at Aintab with the opening of the New Year. These three martyrs to Turkey's enterprise of Armenian extermination were all medical missionaries.

Seven native professors of the Euphrates College

(A. B. C. F. M.) at Harpoot were tortured by the Turks with diabolical cruelty; four were killed.

From the letter of a missionary is taken the following description of the Moslem method of conducting their "disciplinary measures" with the helpless, law-abiding Armenian Christians. We give it as typical of all, withholding names.

The governor then gave notice that it was his purpose to deport all under our care . . . (After exhausting all possible appeals to ambassadors, etc., etc., the letter goes on:)

On August 10th the commissaire of police, accompanied by a number of gendarmes and police, appeared at the gate of our college compound and stated that all Armenians on the premises were to be deported on that day, and demanded that the seventy ox carts which were waiting outside should be admitted to the compound. ——— met the commissaire at the gate and stated to him that we had from our Ambassador the unqualified assurance of the ——— that the Armenians on our premises were not to be deported, and that he could not therefore allow the admission of the police and the ox carts for the purpose of deporting the people. The commissaire stated that if admission were not given he would force the gates and enter the premises and take the people by force. This they did, and forced open the gates of the college at about ten o'clock of the forenoon of August 10th. They then entered all of the houses where Armenians were taking refuge and drove them out, ordering them to get on the carts ready to start on the journey. They collected in this manner in our compound all of the Armenian teachers connected with the college, even those who had purchased their ransom from the first deportation, and all servants. There was no time to prepare food for the journey . . . We protested to the governor and he promised to detain our professors and their families in the Armenian Monastery, two miles out of the city, that night in order to prepare a supply of food for the journey. The night was spent in the preparation of food, and this was sent to the Monastery next morning, but our professors and their families were found not to be there and no one

had even heard that they had passed that way. From that time on we heard absolutely nothing from our people except from two of the gendarmes who took them on the first stage of their journey. This gendarme stated to a ——— in our employ, an entirely trustworthy man, that at a distance three hours from the city the men were separated from their families and killed, and the women were sent on in the carts toward ——— Seventy-one men, women and children, including professors, teachers and pupils, were sent away the first day of the deportation from the college.

American Pluck.

To Miss C. R. Willard, a Smith College graduate, head of the Girls' Boarding School at Marsovan and to Miss F. Gage of the International Y. W. C. A. is due the credit of effectual succor of forty-one helpless Armenian girls. Sixty-two inmates of the mission premises were driven away under a guard of Turkish soldiers who used every argument as they conveyed them to their terrible fate to make them accept the Moslem faith, but in vain. Meanwhile Miss Willard and Miss Gage with admirable courage and keenness, having succeeded in discovering the line of deportation, followed the tragic little caravan. Twenty-one of the girls were indeed lost from the company, given over to a nameless fate, but forty-one were overtaken at Sivas by their intrepid American champions. Here by persuasion and large sums of money the missionaries won over the Turkish captors to part with their prey, and the return journey to Marsovan was safely accomplished.

The Storm Center in Persia.

From January 1, 1915, to May 26, Urumia was the scene of acts of heroism worthy of the Apostolic Church, owing to war conditions and Moslem atrocities.

Within or adjacent to the missionary compound seven hundred Persians died of typhoid fever, twelve missionaries had the fever, several died.

One of the missionaries, Mrs. E. T. Allen, writes (May 25):

I cannot go into details of the horrors through which we have passed since New Year's Day, terrors by day and more terrors by night, when nothing but God's Providence and the Stars and Stripes kept us from worse than murder within our walls. From the time of the Kurdish raid the Christian population lived in fear and trembling, but not until the Russians evacuated Urumia, January 2nd, did we know what it meant to be left to the mercy of the fanatical Mohammedans.

With more than fifteen thousand people herded together, our efforts at sanitation could but be inadequate. Typhus and typhoid epidemics developed. From the missionaries themselves the toll of death has been heavy . . . I cannot tell all, but you can guess a great deal. We know nothing of what has happened in the outside world since Christmas; have not heard from our eldest child, in school at Tabriz since December 13th. Yesterday the Russians returned. What the tactics of war may demand we do not know, but we hope never again to be left to the mercy of Islam. We have been wonderfully kept by God's Providence and yet we feel as though our limit of endurance is almost passed . . . We have faith that the Church at home will stand by us in our extremity.

From other letters received from Urumia we quote:

The Russians' departure was the herald for the Kurds to pounce upon the prey they had so long been held at bay from . . . They came in hundreds from every Kurdish quarter, sore against the Christians for having joined forces with the Russians who had armed and drafted them for military service whether they would or not.

On January 4th, Dr. H. P. Packard (medical missionary from Denver), seeing that 5,000 native Christians in a village near Urumia were about to be massacred by the onrushing Kurds,

flung an American flag high in the air and rode, alone and unarmed, between the lines until he reached the Kurdish chief. Dr. Packard begged the Moslem leader to grant him the lives of these innocent Christians. After parleying awhile he succeeded in buying the lives of the people in exchange for their guns, and rode back to the city with them after the sun had set, their houses being robbed and burned behind them by the Kurds.

With the first inrush of people into our yards for safety came the necessity for providing bread. The first day it was done in an irregular way, each giving where he saw need, but soon we realized that it was an expenditure that we individuals could not bear. Mr. Allen took charge of the bread work for a few days until the village work required his attention, when Miss Lewis assumed the responsibility and organized the work in a business-like way with a large and faithful corps of native assistants. This responsibility she carried until she came down with the fever, when it was turned over to me, and I have been in charge of the purchasing ever since. More than three thousand bread tickets, each for from one to three hundred persons have been issued and reissued and for more than three months a committee has been in constant session. In spite of all this care the amount of bread distributed daily at one time rose to more than five tons. . .

Again, speaking of another village:

The result of the trouble was another massacre of fifty-one men—in the same way, at night, with hands tied and shot in cold blood. The village has been largely plundered, women and girls violated. In this last the worst offenders were Turkish soldiers . . . The Governor is really trying to do what he can but two hundred Turkish regulars and an indefinite number of roving Kurds are too much for him. It is pitiable and terrible too and the danger to all the Christians here is very great and real. We are still feeding thousands. *The hardest part is the constant danger to life and to the women and girls.* The few German subjects feel as keenly as any of us the disgrace and horror of it all . . . Strong measures of relief are sorely needed. . . .

The presence of the American missionaries in this

time of terror furnished a place of refuge and an influence for the establishment of order; to this all bear testimony. Moslems as well as Christians say that without them the loss of life and property would have been much greater. "It has been of incalculable help to have spokesmen, known and respected, acquainted with the people and the country and belonging to a neutral nation."

The Conquest of Peace.

Sir Harry Smith when Governor of Kaffraria declared that "the frontier would be better guarded by nine mission stations than by nine military posts."

The Garos of North West India, in 1867 described in official report as "bloodthirsty, desperate and incorrigible," were declared, as a result of the heroic labors of missionaries, in 1897, to be "a law-abiding and peace-loving people."

The lives of many dauntless missionaries in the islands of the Pacific have been given not in vain for they have borne fruit in a reign of peace and good will. The rapid decline and degeneration of the islanders, owing to the *lex talionis*, or law of blood revenge, was arrested by the law of Christ made operative through the sacrificial service of men and women like John Williams, John Geddie, John G. Paton and their wives.

Jasper, the Peace Maker.

In an annual report of a West African mission for 1895 we read of the Barraka nation which had been engaged in war with a

contiguous nation for more than a hundred years. It is not their custom to march in a solid body and fight it out, but to waylay small parties on their farms, and the women when gathering wood and carrying water are butchered in cold blood. To cross the boundary lines between the hostile parties is death. But Jasper, one of our native local preachers at Barraka, received a commission from God, about a year ago, to cross the death line alone, and go straight to the king of the belligerent nation. He immediately obeyed orders and told the king that God had sent him. He asked for a house in which he and half a dozen of his fellow-Christians from Barraka might pray to the God that made the heavens for him and his people. The request was granted. At the time appointed Jasper and his band of praying men assembled in the house assigned and began their work of reconciliation.

After they had prayed a few nights, Jasper submitted another proposition to the king, requesting him to order a peace palaver to be held each day in conjunction with the prayers of each night. The king consented. For twenty-eight nights and days prayer and conference were sustained, and in the end a permanent and unclouded peace was effected between two belligerent nations which had been at war for more than a hundred years.

A DAY will come when a cannon will be exhibited in public museums, just as an instrument of torture is now and people will be astonished that such a thing could have been. A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the sea.

Victor Hugo, 1849.

Bestir yourselves, ye heroic and illustrious leaders of the army of Christ; put on the helmet of salvation, the breastplate of righteousness; take to yourselves the shield of faith and the sword of the Spirit, which is the Word of God; have your loins girt with humility, your feet shod with holy affections; in a word, be clothed with the whole mystic armor for preaching the Gospel of Peace. Address yourselves with fearless minds to such a glorious work. Overturn, quench, destroy—not men, but ignorance, godlessness and other sins. For to kill thus is only to preserve . . . It is a hard work I call you to, but it is the highest and noblest of all.

Erasmus, 1530.

ANALYSIS OF CHAPTER VI.

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Conclusion.

CHAPTER VI.

PEACE AND THE KINGDOM

Our religion has not been rightly brought to bear, in faithfulness to its clear imperative, in the creation of a fraternal society and the making of the nations of this world a united Kingdom of God; and to that unfulfilled task God's people are summoned at this critical and searching juncture by every high divine and human call.

Edwin D. Mead.

I. Resumé of Ground Covered

We have seen the glory and the magnitude of the enterprise of Christ's conquest by the Greek and Latin Churches, but we have seen it stained by militarism and its onward movement paralyzed by war.

We have seen that the teachings of Christ and the Apostles were clearly and unmistakably against murder, whether single or manifold, therefore against war and the dispositions which lead to war. We have seen that up to the fourth century the Christian Church was true to her testimony of peace, that the followers of the Prince of Peace refused military service.

We have seen that the adoption by the Emperor Constantine, in the year 312, of the Cross as a military symbol, as a talisman for conquest by bloodshed, marks the first injection into the veins of the Church of the virus of the war-spirit.

We have seen that this virus, in the main latent in the Church until then, in the eighth century sprang into superabundant activity by contact with the Moslem war fever and the Moslem method of religious propaganda by force. We have seen the peaceful and benign European evangelization give way to this anti-Christian method.

We have seen the physical-violence fever flame high within the Church in the wars of Charlemagne for the "conversion" of the Saxons; in the Crusades; in the forcing of Christianity by the sword upon the populations of Scandinavia and Prussia; in the warlike character of the Roman bishops and in their suppression of heresy by force of arms and by the methods of the Inquisition.

Then, in the sixteenth century, we have seen how the revolt of the human mind against the corruption within the Roman Church found leadership in Luther and his fellow Reformers. We have seen Protestantism emerge, an organized body, breaking with might from the iniquity of the decadent Roman system; but we have looked in vain for any movement within the ranks of the Reformers towards rejecting the principles and practices of war, so lamentably wrought into that system. On the contrary, we have seen Christianity in its new and purified form embarking almost at its inception upon a series of bloody wars lasting a century and a half. And we have seen all missionary activity strangled within the reformed Church during that period.

II. History of Peace Movement

Has there then been no attempt down all the ages since Constantine to restore to the Church its lost ideals of peace, to redeem the world from the desolation of war?

To this we can answer, God has never left Himself without a witness. The Church has always, secretly or openly, in its noblest spirits, cherished with devotion Christ's ideals of peace. Protest against war even in the darkest ages has never wholly died out, however ineffective it may have seemed. From hundreds of instances we select a very few.

(*a*) *Medieval Peace Movements.*

Under the influence of Christianity, as far back as the sixth century, legal penalties were substituted for personal, physical revenge.

In England, in the seventh and eighth centuries, war was for a time declared anti-Christian, and absolution was refused by priests to those at feud who would not make peace with their enemies. In the tenth and eleventh centuries in France there was a religious revival of sentiment against war, the clergy proclaiming Christ as the "Prince of Peace," amid widespread popular enthusiasm.

The Truce of God.

During the Middle Ages the universal practice of private war filled Europe with lawless and incessant fighting. At the instance of the clergy the so-called Peace or Truce of God was declared. Anathema was upon any man who broke the Peace of God. This covered all Christian holy

days and feast days and in each week the time from Thursday evening, or in some cases from Saturday evening, until Monday at sunrise. The popes and bishops added their authority and for centuries the Truce of God was observed more or less faithfully throughout Europe. In illustration we quote: "The decrees of the Council of Roussillon, 1047, established this peace and truce, because the Divine law and the Christian religion were almost destroyed, and iniquity passed all bounds."

In the thirteenth century, Philip Augustus prohibited any one from commencing hostilities against his adversaries until forty days after the offense; this was known as the Royal Truce or King's Quarantine.

In the fourteenth century a great religious movement for peace struck the minds of different nations of Europe. Pilgrims in white garments marched everywhere preaching the duty of a Christian peace; they were known as *I Bianchi*, the White Ones.

St. Louis, the good King of France, in 1260 abolished single combat or *the Trial by Battle*. His edict declares: "*We forbid to all persons throughout our dominions the Trial by Battle . . . and instead of battles, we establish proofs by witnesses . . . and these battles we abolish in our dominions forever.*"

(*b*) *Later Exponents.*

We have noted the fact that in the fifteenth century the Moravian Brethren, followers of John Huss in Bohemia, took strong ground against war. The

Oxford Reformers, early in the sixteenth century, condemned the wars of princes. They urged with all their power that the *Golden Rule* should be the basis of international politics, instead of the code of selfish scheming set forth by Machiavelli, the outcome of which must, in the end, be war. In the seventeenth century Henry IV of France with the aid of his minister Sully put forth what is known in history as his "Great Design." This was in brief a scheme to organize a federation of the European states in such a way as to ensure the substitution of legal methods for physical war in the settlement of differences.

Hugo Grotius. Little more than half a century after Luther the voice of Hugo Grotius, 1583-1645, was heard in Holland. The views of Grotius have affected the relations of nations more, probably, than the writings of any publicist before or since his time. They are distinctly Christian. "How can any one fail to see, especially among Christians," he asks, "what an unhappy and disastrous thing, and how strenuously to be avoided, is a war, even when not unjust?" He thus gives the motives which impelled him to his great work, *The Rights of War and Peace:*

> For I saw, prevailing through the Christian world, a license in making war, of which even barbarians would have been ashamed; recourse being had to arms for slight reason or no reason, and when arms were once taken up, all reverence for divine and human laws was thrown away, just as if men were thenceforth authorized to commit all crime without restraint.

Modern international law is founded primarily upon the principles of Grotius; nevertheless in the conduct of the present world-war so sweeping has been the retrograde movement that the above description is once more strictly applicable. Neither the laws of chivalry nor the laws of nations are in control.

(c) *Rise of Quakerism.*

George Fox, in Derision called Quaker.

Contemporary with Grotius were the two foremost champions of peace in the history of the Christian Church since the age of Constantine: George Fox, 1624-1691, and William Penn, 1644-1718. They were the Protestants among Protestants, since they protested against oaths, against what they called "a hireling ministry," against conformity to many practices usually accepted by the reformed churches.

In the winter of 1654, George Fox, having been placed in prison on a mistaken charge of plotting against the life of the Lord Protector, thus describes the sequel in his journal:

> I was moved of the Lord to write a paper "To the Protector by the name of Oliver Cromwell:" wherein I did in the presence of the Lord declare, that I did deny the wearing or drawing of a carnal sword, or any other outward weapon, against him or any man. And that I was sent of God to stand a witness against all violence, and against the works of darkness; and to turn people from darkness to light; to bring them from the occasion of war and fighting to the peaceable Gospel . . .

The followers of Fox called themselves Friends, but in derision they were called Quakers. On account of their testimony against war they were persecuted

like the early martyrs, enduring bonds and imprisonment, stripes and even death. Very piercing and very powerful was said to be the preaching of Fox, so that the earth shook before him.

From the dales and fells and from the country sides of the North went out a band of preachers whose names are hardly known to the historian, but whose lives and teaching had the deepest influence on seventeenth century England.

Of Fox and his followers Cromwell said, "Now I see there is a people risen that I cannot win either with gifts, honours, offices or places: but all other sects and people I can." From the first the early Friends were deeply concerned to carry the Gospel message to the American Colonies, to the formal, state churches of Germany and Holland, to the Roman Catholics, Jews and Moslems.

Barclay of Ury.

Robert Barclay, a Friend, under date, "From Ury, in my native country of Scotland, the twenty-fifth of the month called November in the year 1675," wrote as follows:

The last thing before us for our consideration is revenge and war, an evil as opposite and contrary to the Spirit and doctrine of Christ as light to darkness . . . And although this thing be so much known, yet it is as well known that almost all the modern sects live in the neglect and contempt of this law of Christ and likewise oppress others who in this agree not with them for conscience's sake towards God: even as we have suffered much in our country because we neither could ourselves bear arms, nor send others in our place . . . And lastly because we could not observe such days as fasts and prayers as were appointed to desire a blessing upon and success for the arms of the kingdom, neither give thanks for the victories acquired by the effusion of much blood. By which forcing of the conscience they would have constrained

our brethren living in divers kingdoms at war together to have implored our God for contrary and contradictory things, and consequently impossible . . . And because we cannot concur with them in this confusion, therefore we are subject to persecution.

If to revenge ourselves, or to render injury, evil for evil, wound for wound, to take eye for eye, tooth for tooth; if to fight for outward and perishing things, to go a warring one against another whom we never saw, nor with whom we never had any contest; . . . if to do this and much more of this kind be to fulfil the law of Christ, then are our adversaries indeed true *Christians* and we miserable *Hereticks*.

The Hague Conference Prefigured.

In the year 1693 William Penn published an *Essay towards the Present and Future Peace of Europe by the Establishment of an European Dyet, Parliament, or Estates*, at a time when war was raging on the Continent. The pamphlet opens with a word "To the Reader," in which the writer apologizes for undertaking so great a proposition which however "the groaning state of Europe calls for." He adds: "I will say no more in excuse of myself for this undertaking, but that it is the Fruit of my solicitous thoughts for the Peace of Europe, and they must want charity as much as the World needs Quiet, to be offended with me for so Pacifick a Proposal."

The essay consists of ten sections in which Penn sets forth his representative scheme of arbitration thus:

Now if the Soveraign Princes of Europe agree to meet by their Stated Deputies in a General Dyet, and there establish Rules of Justice for Soveraign Princes to observe one to another; and thus to meet Yearly, or once in Two or Three Years at farthest . . . before which Soveraign Assembly, should be brought all Differ-

ences depending between one Soveraign and another, that cannot be made up by private embassies . . . be sure, Europe would quickly obtain the so much desired and needed Peace to Her harassed Inhabitants; no Soveraignty in Europe, having the Power, and therefore cannot show the Will to dispute the Conclusion; and, consequently, Peace would be procured and continued in Europe, *for wars are the Duels of Princes.**

If, in reading this noble scheme of William Penn, a sense of discouragement arises because Christendom in two and a half centuries seems to have moved so little nearer to its realization, we have only to remind ourselves that in the Hague Conference we see a partial realization, in which the promise and potency of great achievement abide.

William Penn in America.

In 1682 William Penn gave memorable witness to his peace principles in his conduct of the settlement of the vast tract in the American Colonies owned by him and named by him *Sylvania*, to which King James added the prefix, Penn. The new colony was called by its master "a free colony for all mankind." It was a truly Christian state, purely democratic in its government; lawsuits were to be superseded by arbitration; the death penalty, in that day so common, was abolished for all offences save murder.

In 1682 Penn formed a treaty with the Indian sachems of the region in which he said:

The Great God has written His law in our hearts by which we are taught and commanded to love and help and do good to one another. It is not our custom to use hostile weapons against our

*Penn's spelling and capitalization are given throughout but his constant use of italics is omitted here.

fellow-creatures, for which reason we come unarmed. Our object is not to do injury but to do good. We are now met on the broad pathway of good faith and good will, so that no advantage is to be taken on either side, but all is to be openness, brotherhood and love, while all are to be treated as of the same flesh and blood.

This treaty and its result drew from a celebrated Frenchman the immortal sentence, "This was the only treaty between the Indians and the Christians that was not ratified by an oath and the only one that was never broken."

In their response to Penn's address, the Indians declared, "We will tell our children of this league of friendship; it shall be kept white and clean while rivers run and sun, moon and stars endure."

At Penn's death the Indians said, "We have known one pale-face who would not cheat or lie, who would not fire into our lodges, who would not rob us of our skins, nor take a rood of our land till he had fixed and paid a price."

Contrast Penn's noble experiment in founding a state on brotherly love, on justice and forbearance, with the states of Europe, founded as they are on force and intimidation in their international relations, with mutual jealousies, suspicions and individual ambitions always at work.

From an official *Message from the Religious Society of Friends* in England under date of August 7, 1914, we quote a few solemn sentences:

We are being compelled to face the fact that the human race has been guilty of a gigantic folly. We have built up a culture, a civilization and even a religous life, surpassing in many respects that of any previous age, and we have been content to rest it all on a

foundation of sand. *No society can endure, so long as the last word in human affairs is brute force. Sooner or later it is bound to crumble.*

There is abroad a popular idea that because Quakerism has not established itself as a large and powerful ecclesiastical body it is failing in its mission. This is not just judgment, for on every hand we see evidences that its leaven has been working, living if unseen. Throughout its long period of travail Quakerism has consciously aimed to *carry the Reformation to its legitimate conclusion, the Restoration of Apostolic Christianity.* Must not all other denominations, however they may differ from this Society in minor matters, sympathize profoundly with this great purpose?

(*d*) *Nineteenth Century Peace Movements.*

In the year 1815 the American Peace Society, the first peace society in history, was founded by David Low Dodge, who made membership in a Christian church a pre-requisite to membership in the new society. This condition was later abandoned. The Massachusetts Peace Society was formed in the same year; the organization of many others has followed.

In August, 1898, the present Czar of Russia issued a manifesto calling a conference of twenty-six nations to consider the limitation of armaments. In spite of protest and criticism the conference was held, May 18, 1899, and was attended by one hundred appointed delegates. The great achievement of this conference was the Permanent International Tribunal of Arbitration. Here is a court to which all differences be-

tween nations can be submitted for peaceful adjustment and from that day forward the ruler who without resort to it seeks the "dread arbitrament of war" does so because he prefers it to the benign arbitrament of peace. Since 1903 there have been one hundred and thirty treaties of arbitration signed, and not one broken.

The Second Hague Conference.

The second Hague Conference (noted here for convenience), held in the summer of 1907, was attended by representatives of forty-six nations. The official announcement of the results of this Conference was as follows:

1. The peaceful regulation of international conflicts.

2. Providing for an international Prize Court.

3. Regulating the rights and duties of neutrals on land.

4. Regulating the rights and duties of neutrals on sea.

5. Prohibiting the laying of submarine mines.

6. Prohibiting the bombardment of towns from the sea.

7. The matter of collection of contractual debts.

8. Covering the transformation of merchantmen into war-ships.

9. The treatment of captured crews.

10. The inviolability of fishing boats.

11. The inviolability of the postal service.

12. The application of the Geneva Convention and the Red Cross to sea warfare.

13. The laws and customs regulating land warfare.

The weak point as regards the efficacy of the Hague Conference in preventing war, as in the scheme of William Penn, consists in its inability to enforce its decrees and decisions. Simple assertion of these is not sufficient as has been terribly attested, in a state of society dominated by warlike purposes and lawless in their pursuit. Some system of effectual enforcement must be agreed upon between the nations which become signatories to the decrees of the convention and to this system all shall contribute their quota of economic and military force.

The advocates of peace are not quixotic visionaries: they have no hope from saying peace, peace, when there is no peace; they look forward to no Utopia of sinless perfection. Their position is that, as each peaceful community, in addition to its legal apparatus for prevention of crimes of physical lawlessness and violence, sustains a body of police bound, when need arises, to suppress such crimes by exercise of physical force, so in the Federation of the World for which they are working, armies and navies must of necessity still have a part to play. But this part will no longer be the part of aggression and conquest, but of discipline, restraint and of judicially determined punishment for violation of international laws—the part of the police in the community, of the militia in the state.

If the agreement between the nations shall be violated by one which has signed it, all the others shall combine their military forces against the ag-

gressor. A nation refusing to enter the Federation would be regarded as an outlaw, a traitor to the cause of civilization and humanity. Should all other peaceful means of winning such a nation be in vain, it is believed that the pinch of being ostracised commercially and socially by the civilized world would in time prove effective.

It is not proposed to attempt the impossible. But it is proposed to attempt to secure the adhesion of as many great powers as possible to a convention prohibiting them from going to war until after they have told in the presence of the world what their grievance is; until they and their own people have heard the other side; until every argument and shred of evidence have been spread before mankind, and until they have had time for the blood to cool and have the enlightenment of a judicial determination of a council made up of jurists and men of affairs.

It can readily be seen that under the conditions here mentioned no single nation would require an enormous military and naval force, since the combined resources of all the signatory powers could be depended upon in case of need. The first benefit of such a federation would be the cessation of that international rivalry in armaments which, with the consequent taxation of the people, has already become a burden too great for mankind to sustain.

Before the present war began our own country, in times of unbroken peace, was spending sixty-seven per cent. of our annual income for war past and future, including pensions. With the proposed increase of armaments what will the proportion be?

(*e*) *Twentieth Century Peace Movements.*

Among the more important organizations of the

many which have sprung up of late in this country for the promotion of peace, are the World Peace Foundation, 1910, headquarters in Boston; the Carnegie Endowment for International Peace, 1910, headquarters in Washington; the Mohonk Arbitration Conference, inaugurated 1895 by that eminent Quaker, Albert K. Smiley; the Church Peace Union, 1914; the League of Peace, 1915; the Woman's Peace Party (Suffragist), 1915, and the Christian Woman's Peace Movement, 1915, in which alone the twofold purpose of Christian missionary and Peace propaganda is maintained.

It should never be forgotten that "the Christ of the Andes," perhaps the most significant monument in the world, owes its existence mainly to the noble efforts of two bishops of the Roman Catholic Church. Chile and Argentina were on the point of war. The question in dispute was a boundary line. The war spirit was growing in both countries. On Easter Sunday, 1900, a bishop of Argentina pleaded with his people for reason and arbitration in place of war. A bishop of Chile espoused the cause. As a consequence of the crusade which followed, reason prevailed, arbitration supplanted war, the two republics found peace. As a perpetual token of that victory, there now stands upon the mountains on the boundary line of the two republics, the majestic bronze figure of Christ, the left hand supporting a cross, the right hand extended in blessing. Below is the inscription: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the

peace to which they have pledged themselves at the feet of Christ the Redeemer."

In general, however, in the record of agencies for the promotion of peace we cannot fail to see that the Christian Church does not hold the leading place, rightfully belonging to it. Slow and uncertain have been the efforts within the Church itself to return to Christ's laws of peace. "There has never yet come from the Roman Catholic Church or the Greek Church or the Anglican Church, any official condemnation of the system of militarism or the basing of European civilization upon force, so far as we know. Neither do we recall any official condemnation of any war." Nor have the various Protestant sects in the past shown themselves bolder in the war upon war.

A better day we believe is at hand. In 1905 in New York City the Hon. David J. Brewer set forth International Peace as one of the objectives of a proposed Federation of Churches. In 1908 when this Federation attained permanent organization as the Federal Council of the Churches of Christ in America, a report was submitted proposing a world-wide peace movement of the churches. A campaign in the interests of this movement has since that time been persistently carried on, and greater things are within its plans and purposes. In these all Christian men and women may claim part if they will.

August 2, 1914. Closely allied with the work of the Federal Council of Churches is that of the Church Peace Union, endowed with two million

dollars by Andrew Carnegie in 1914. This society opened its first annual meeting in Constance, Switzerland, on Sunday morning, August 2, 1914, when the nations of Europe were mobilizing for war. In attendance were eighty delegates, including Americans, English, Germans, Norwegians, Swedes, Danes, Dutch and Bulgarians. Very significant and solemn were place and hour. In that city of Constance in the year 1414 the famous Church Council had begun its sessions, wherein John Huss and his fellow martyr Jerome were tried for heresy and condemned to death at the stake. And now, with the roar of troop trains thundering through the old city, German, French and English Christians knelt side by side in prayer for the tender mercy of their Father upon a misguided world about to doom its noblest and its best to fiery death.

Suddenly it was made known to the members of the Conference that no safe convoy from Constance could be afforded them later than the following morning, all trains being handed over to military uses. Thus harshly and suddenly the iron heel of war crushed this, the first international gathering of churches ever held in the interests of peace, but it could not crush the voice which rang out that day from the city of Constance and which shall again rally the churches of Christ to carry on its message:

There can be but one religion, one law, one standard of conduct in the whole Kingdom of God. Nations must come under the same Gospel as that by which the Christian people live; nations must adjust all their relationships by the same laws that bind good men together;

nations must come up to that same high plane to which the Gospel calls all souls. The Kingdoms of this world must become the Kingdom of our Lord and of His Christ.

III. The Missionary Enterprise in 1916

We do not *turn from* the subject of Peace to that of Missions; we have only to let our thought move forward along the one and single path. For both are inseparably one with Christ's Kingdom. His Gospel was the Gospel of Peace, and it was to be given to the whole world. Every onward step for Christ's conquest of the world is an onward step for universal Peace.

With heroic devotion and signal success for a century the Church has labored to give the Gospel to the world, but while its method has been that of peace it has not been able to show to the non-Christian world the effects of peace as dominating international relations in the Christian world. Here has been all along a serious handicap, a wretched contradiction.

And what of the situation of the Church today, as it confronts heathen Asia and Africa, with Christian Europe ravaged by the fury of a war whose least ignoble initial motives were revenge, jealousy and selfish ambition?

(*a*) *Missions imperilled by the Confusion of War.*

From the headquarters of mission after mission comes the lament over the fruits of decades of patient labor menaced now with ruin. The pressure and peril recognized today are bound to be felt in future more profoundly. That there is a ghastly flaw in the re-

ligious system for which they have renounced their idolatries and superstitions *cannot now be hidden from the nations*. They read the teachings of the New Testament; they have accepted them with humble faith; they know that Christ commanded that a man love even his enemies, that never must he return evil for evil. And now they find that such is not the practice of Christian peoples in their intercourse with one another as nations. Can we satisfy them with the deadly sophistry of the double standard—that it is the duty of men to love and do good to one another as individuals but as members of opposing nations to hate and to destroy one another? From such teaching the Christian conscience turns appalled. It is full time that an end to it was made.

Letter of an Italian Officer.

From a friend, a young officer in the Italian army, a Waldensian and a Christian Association worker in Naples, has come a letter dated September, 1915, from which a few sentences are here translated:

I am waiting to be called to the front, for I have been taught to kill men. This Sunday morning I think of those who are gathered to worship in the churches, while I am in the barracks, and I think of our Association members, who, in the field, are fighting their enemies—but sons of the same Father.

As a Christian I have been taught from childhood to love men. Now my heart is torn with the struggle between two opposing duties—my duty as a Christian to love, and my duty as an Italian to kill. The efforts of our ablest men are being directed, by means of studies, addresses and literature, to reconcile these two opposing duties.

A hopeless task for the ablest men of Italy or any other nation, since it is to reconcile the irreconcilable.

Another Human Document.

From another soldier, a German, the following letter has been received, voicing even more vividly the soul conflict with which the world is now filled:

Yes, do rouse my indignation and the anger which brings the tears to my eyes; rouse it, that is what I want! Wake my sleeping powers so that they may strengthen, so that I can put my thoughts in order and if I should return from this war, fling them once for all in the faces of men, men who deceive themselves and find a justification even for this murdering—who are still seeking some—Heaven knows what—great moral after-effects from wholesale slaughter. I will never conceive that men, civilized men, friends in time of peace, can, as a result of any principle whatever, suddenly fall into the madness of letting loose on one another with instruments of murder, to behave like wild beasts. Man takes man as the target for his bullets. *Thou shalt not kill!* How can a man of any feeling make sense out of such contradiction? Now, indeed, thou *shalt* kill, for your country says that friends are now enemies, for the press fills the masses with hate so that the war may be brought about at all. So in war thou *shalt* kill because that is the custom or because death for one's country is especially rewarded by God as a hero's death. *The Church agrees:* be loyal even unto death. So if I am loyal to my country and if I, from love of my country, with a bullet, forever part from their fathers, mothers, sweethearts, sisters and sons, other men, just as loyal and just as civilized (though according to the press they are the barbarians and we are the innocent lambs), I am a hero anyway. And if I finally, too, at last, get the bullet that I richly deserve and it puts an end to my beastly behaviour then I shall have been loyal unto death, then men will honour me as a hero, if they don't forget me among the thousands of other heroes. For against war the commandment "thou shalt not kill" does not count, so long as our nation and other people's nations get material advantages from it. It is indeed explained that it is not a question of material advantages but that war is based on the *idealism* of the peoples. So from the moment that any one says that there is war I kill my friend,

my fellow man with whom under normal circumstances an unbreakable tie binds me! How can one man look another in the face after? No, if this bestial business is not attacked with the utmost energy, then I give up all hope in men's desire to advance in civilization, then I do not desire to live any longer. Then I would rather have less intelligence so that my soul may not any longer have any consciousness of itself, then I will kill myself so that I may not see—may not be forced to see—this world any more.

These are the struggles with which warfare between Christian nations fills the minds of those supposably able to solve them, but what of the untutored peoples, just emerging from savagery? what of the heathen upon whom we are pressing the teachings of the Prince of Peace?

The Law of Hatred.

Christian Germany calls upon the Turk, whom she has made her ally, to aid in the slaughter of the armies of Christian England and France; France, too, calls upon her Moslem subjects, and in the English ranks Sikhs, Mohammedans and Hindus shed the blood of Christian Teutons. All are called upon to live under the law of hatred and revenge, to forget the law of love and peace. Is it thus that we shall win the world to Christ?

Native Converts de-christianized.

In the year 1800 an English missionary first set foot on the island of New Zealand, ill-famed for the excesses of its cannibal natives, the Maoris. By years of heroic and self-sacrificing labor this savage race has been christianized and civilized.

In the month of September, 1915, a contingent of Maori soldiers was brought to the Gallipoli Peninsula to aid the Allied English and French forces in mili-

THE WORK OF PEACE FOR GIRLS
Sunset Hour at the Christian College for Women, Madras, India

tary operations against the Germans and Turks. One of the Maori officers, Lieutenant Paumea, wrote a letter which, while it has no note of disloyalty to England is, in view of the century's work of English missionaries, perhaps the most tragic document produced by the war. The Lieutenant wrote:

> These five hundred Maoris are getting a great hearing for so insignificant a body of men . . . Each day the hatred for the enemy grows more and more within us and each report of our killed and wounded is like a red rag to an infuriated bull . . . Tell everybody that we are going to the front, and that every soul, to a man, is happy to do so. They must see what a great event it is for the Maori race. No one must worry a bit. We are going and we are coming back, but we are not going to retire *until we have slaughtered enough of the enemy to make amends for the friends we have lost.*

(*b*) *The New Reformation Demanded.*

Yes, the present war is calling all the races of earth together and uniting them in a common fellowship, the fellowship of hatred. This calls for a mighty strengthening of the fellowship of love. Never have such staggering blows been rained down upon the armies of the Prince of Peace. Never has love, love divine and human, been so fiercely set at naught, so despised, rejected, its long sacrifice and service so ruthlessly undone as in this second decade of the twentieth century.

The New Reformation.

But there is no room for despair in the councils of the Kingdom, for faltering or failing. As never before Christians must work for peace for the sake of missions; as never before they must work for missions for the sake of peace. That

every local church be made both a peace society and a missionary society should be our immediate aim. One fundamental must be made clear in our own minds—this war among Christian nations is on today because, far back down the ages, the Church of Christ gave up its obedience to His commands against violence. For this reason the so-called Christian governments are without exception based on force.

Here and there along the blood-stained way, by which the Church has come, a messenger has appeared, one sent from God, to entreat His people to put away the evil thing from among them, but they would not, fearing loss of worldly good and power. The Reformers feared to reform when war was in question; they left for later generations to face and grapple with the Kingdom's most formidable foe.

What then? Has not the time now fully come? Is not the present generation, smitten and afflicted by war beyond all others, ready to take up the unfinished task of the Reformers and lead the Christian Church all the way back to Christ Himself? Let it not be said that in this Titanic struggle the Church lagged behind, and left to others the interests of the Kingdom. It is ours not to follow, but to lead. "It cannot be gainsaid," says Gilbert in *The Bible and Universal Peace*, "that up to the present day the Church has failed, grievously failed, to stand with Jesus for peace. What is to be its record in the years before us? It holds in Christendom the balance of power between war and peace."

Peace Militant.

It is the day of decision, the day of crisis for the whole enterprise of bringing a lost world to Christ, from strife to peace. The Church, if it wakes to its opportunity, will rise to a higher plane and a mightier world influence than in all its history, but this it cannot do by passive conformity. It must move on to the heroism of a moral conflict which may prove the mightiest in its history. The sacrifices and sufferings of the Protestant Reformers of the sixteenth century may be repeated in these Protesting Reformers of the twentieth century, if they array themselves with unflinching purpose against the domination of Christendom by the war spirit. "Peace hath her victories, no less renowned than War," but she has also her struggles, her martyrdoms. It is too soon to predict what form these will take. The war spirit is deeply entrenched and rooted in our civilization. It may smile indulgently at peace talk, but when the peace movement takes the offensive in the name of Christ, when its armies are marshalled for action once more under the Cross, but this time under the Cross as a symbol of peace, not of war, all the heroic courage which from the first Christian centuries has belonged to Christ's followers will be brought to the test.

The watchword of the coming day will be, "The World for Christ," this signifying not a fraction of the world and a fraction of the Christ, but a whole world, and a whole Christ. We must make our own "the Moravian Ideal," that is the missionary society coëxtensive with the church membership, together

with the Apostolic and Quaker "witness against all violence."

(c) *Materialism the Chief Obstacle to both Peace and Missions.*

Is it true that without war nations become enervated? No, but it is true that the nation which substitutes for war the relentless and absorbing pursuit of wealth and material luxury does lose its higher manhood and womanhood, its capacity for heroism, its vision, its ideals.

No thinking person doubts that the major motives in the present war are baldly materialistic. There is indeed small pretense of altruistic or moral purpose. Trade and territory are at the bottom of this war, as of most wars. Materialism pushed to its legitimate issue of brute force, and brute force let loose upon the world is the inner core of the present cataclysm.

Our age is a materialistic age; no one of us escapes the contagion. The Church and the world still lying in heathen darkness feel its influence. Herein lies the great obstacle in the path of peace and in the path of missions.

The Call to Christian Women.

A mighty reaction is imperative. The Christian women of the United States are challenged to meet this call in a spirit of mortal earnestness. Much of the future's history as regards the conquest of the world for Christ will be made by them, and made now. The question confronts us: Are we great enough for the part assigned us?

No class in the community suffers heavier inroads to be made upon its spiritual and moral reserves by a materialistic view of life than do women. Luxury in the household, luxury on the table, luxury in equipage, luxury in dress, luxury in amusement, are the order of the day among American women of wealth. Those who have not wealth imitate, to the best of their ability and often with envy in their hearts, those who have. Few are able to stand against the spirit of extravagance which rules the age.

Materialism must be met by Sacrifice.

Far sterner than the old law is Christ's new law of love, of peace, of purity, of self-denial, of service. It may all be summed up in a single phrase, "*Seek ye first the Kingdom of God.*" This does not signify, make sure of your own salvation before you consider other matters; it signifies, place the interests of the Kingdom before all things beside. Practically, for the women of our churches today, it means a *simplifying of the material side of life for the sake of the conquest of the world for Christ and His peace.* We must make our own those words of Livingstone, "I will place no value on anything I have or possess except in relation to the Kingdom of Christ."

It is not difficult to convince ourselves that the enterprise of evangelizing the world offers ample opportunity to the workers in the foreign field for the development of war's heroism without war's brutality. It has not always been clear that the element of heroism has entered in high degree into the part of those who work for missions at the Home Base. But

is it not obvious that, if we who remain at home take upon ourselves the duty of non-conformity to the standards of material luxury in the world around us, in order to dedicate our resources to the work of Christ, the element of sacrifice shall abundantly enter in?

(*d*) *Unity the New Hope in Protestant Missions.*

No more potent cause for hope in the evangelization of the world is found than in the signs of a new movement towards unity among Protestant sects in the missionary enterprise. The movement has grown by leaps and bounds since the Ecumenical Conference of 1900. On that occasion comity and coöperation between missionary boards and workers formed the subject of one session's discussion. The crying need for doing away with any slightest denominational rivalry on the foreign field was clearly set forth. The word "*comity*" was declared far too weak, but it was admitted that for our measure of faith the word "*unity*" was far too strong.

A notable achievement in the direction of unity was marked none the less then and there by Christian women, when, at the initiative of Miss A. B. Child, a committee was appointed to arrange a course of systematized study of all missions for the women's societies of all churches. Work was begun with a preliminary series of six leaflets, which was followed in 1902 by the publication of *Via Christi*, Miss L. M. Hodgkins's admirable Introduction to the Study of Missions. Each year since has seen a "study book"

put out by the Central Committee on the United Study of Foreign Missions, the aggregate number of copies of these in use now reaching a million. The present volume is the sixteenth in the series.

The Edinburgh World Conference.

In June, 1910, the World Missionary Conference of all evangelical Christian denominations was held in Edinburgh. This most constructive and most cosmopolitan of conferences thus far held was bold enough to say that "the stupendous task of world-evangelization had been declared impossible without a far greater measure of coöperation" and to demand that the Conference should not disperse without taking some definite step to meet the need.

In the memorable sessions of the 21st of June, when the Report of the Commission on Coöperation and Promotion of Unity was heard and discussed, the keynote was the ringing word from China, "*Hang on to coöperation like grim death.*"

China has gone farthest in the practical application of interdenominational unity and the various reports from China were striking and convincing in their nature, demonstrating the certainty that through systematic coöperation the *forces in the field could be doubled without the addition of a single man to the existing staff.*

A contribution of thrilling interest was made in the speech of the Chinese delegate, Cheng Ching-yi. We quote a few sentences:

As a representative of the Chinese Church, I speak entirely from the Chinese standpoint . . . The Christian federation move-

ment occupies a chief place in the hearts of our leading men in China, and they welcome every effort that is made towards that end . . . Denominationalism has never interested the Chinese mind. He finds no delight in it, but sometimes he suffers for it, . . . Speaking plainly, we hope to see in the near future a united Christian Church without any denominational distinctions. This may seem somewhat peculiar to you, but, friends, do not forget to view us from *our* standpoint. If you fail to do that, the Chinese will always remain a mysterious people to you . . . After all, it is not your particular denomination nor even is it your particular mission that you are working for, but the establishment of the Church of Christ in China that you have in view . . .

Let us go with our Divine Master up on the top of the Mount of Olives: there we shall obtain a broader, larger view of the needs of the Church and the World.

The Continuation Committee. The chief step towards the promotion of unity taken by the Edinburgh Conference lay in the establishment of a "Continuation Committee" to maintain in prominence the coördinating of missionary work, and to act with Home Boards towards mutual counsel and practical coöperation. This committee, of highest distinction in its personnel, represents interests which have never before been united, and its scope is as wide as the world. Its thirty-nine members come from fourteen different countries, and from thirty communions. Among these are but two women; English women are represented by Mrs. Mandell Creighton; American women, by Mrs. Henry W. Peabody.

The first meeting of the Continuation Committee was held in Durham Castle, England, 1911; the second, in the United States, at Lake Mohonk, 1912; the third at the Hague, Holland, 1913. The fourth

meeting was appointed at Oxford, 1914, but on the outbreak of the war its convening was found impossible. It has not been called since, to a sad world's incalculable loss.

Among the significant results of the new movement towards unity is the founding of the Madras Women's College by the joint action of ten British and American societies. The scheme for this foundation was laid before the Continuation Committee at its meeting at the Hague in 1913; and in April, 1915, public announcement was made in Madras of the culmination of the hopes of years for the Christian education of girls in South India.

In November, 1913, five mission boards—Baptist, Christian, Methodist, Methodist South and Presbyterian, pledged themselves to found a union college for women in Nanking. This institution, known as Ginling College, opened in September, 1915.

There is immediate prospect of a Woman's Union Medical College in Vellore, South India.

These are tokens of the new day. Robert Speer has said,

> At home and abroad the Church conceives its task to be to prepare for and to welcome not only the largest possible measure of coöperation and friendship, but also the *organic union* of which Jesus Christ is the head.

When the world at large sees the Evangelical sects of Christendom, which a generation ago devoted much time and energy to controversy concerning their differences and which even in their missionary activities sought to fasten upon all nations of earth

their divisive barriers, when the world sees these sects, all really one in Christ Jesus, sinking their differences and presenting an unbroken front to the forces of heathenism, a mighty victory will be won, not simply for missions but for peace.

Great indeed in the nineteenth century was the work of Christian evangelization in Asia and Africa and the Islands of the Seas, but not great enough in view of the world's need. The proportions of the task outstanding are sketched in the appendix at the close of this book.

(*e*) *The Moslem Menace.*

Study of that outline will show that in all the countries named there is a large Mohammedan element. Asia has 169,000,000 Moslems; Europe 5,000,000; Africa, the field of its most vigorous propaganda, 59,000,000. No class of the population of these continents presents an equal opposition to the religion of peace. Fired now, as in the seventh century, with fierce proselyting zeal, unchanging in their cruelty, their sensuality and in their degradation of women, the followers of Islam resist the claims of Christ as do the followers of no other system. Nevertheless even among these men are of like affections with ourselves; they are God's children and by His aid His people shall win them to the purity, the gentleness, the peace of Jesus Christ.

Conclusion

The lands and peoples still sunk in uncleanness, in idolatry or in superstition stretch before us al-

most unthinkable in their extent and in their dense throng of needy souls. But our hearts must not falter at the sight, since such is the field of Christ's conquest. Even though that which still remains unwon presents obstacles more stubborn than those encountered in the past, the harder the fight, the greater the victory. But full victory can be ours only by full obedience to the King's commands. The Church has a long way to travel first—all the way back to Christ Himself; and a hard battle to fight within herself—to win back her testimony of His peace.

The present chaos of civilization, with all its terror and despair, is proving that the ends of the earth have been brought together by the constructive agencies of science; that there is no far nor near, no native and foreign; that if one nation suffer, all nations must suffer with it. Powerful is the witness to the unity of the race. No less powerful is the demand for concerted action among civilized nations against the exercise of the destructive agencies of science and of commerce which, in unscrupulous hands are able to work the ruin of mankind. The real struggle is between the material, the destructive, the divisive, and the spiritual, the constructive, the unifying. Never before was war so mighty, but out of it by the grace of God and the faith of the Church there shall proceed a world unity of which we have only dared to dream. For love in the end, not hate, shall prevail.

APPENDIX

UNOCCUPIED FIELDS

(1) *Unoccupied Fields in America.*

In the small compass of this volume we have been obliged to confine ourselves to the story of missions in the Eastern hemisphere. But the demand is upon us to take to heart the needs of the frozen regions to the north of us, Alaska, Labrador and the wilds of British Columbia; of the countries, great and small to the south, the West Indies, Mexico, Central America and the Continent of South America.

Protestant missions have been undertaken by all the large denominations to all these lands, but they have not been pushed with the vigor nor have they awakened the interest, shown in the evangelization of Asia and Africa. An explanation of the languid zeal in prosecuting work in the southern regions of our hemisphere doubtless may be found in the fact that they are to so great an extent the historic field of Roman Catholic missionary enterprise. That their need of a purer Christianity is very great cannot be denied, however.

In his encyclical letter of 1897 to the Roman Catholic clergy of Chile, Pope Leo XIII himself declared,* "In every diocese ecclesiastics break all

* See Clark's *The Gospel in Latin Lands*, p. 228.

bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up imperiously to summon pastors to their duties." A Bolivian bishop has written of his own priests, "They have no idea of God nor of the religion of which they are the professed ministers: they are always the same brutal, drunken traducers of innocence, without religion and without conscience; better would the people be without them."

With the corruption of the Roman system in Latin America goes hand in hand, as everywhere, the reaction to infidelity and godless materialism. When we consider the extent of the field we realize something of the enormity of the problem, for Peru is nearly equal in area to all of the United States lying west of the Rocky Mountains; Argentine is nearly as large as twenty-nine Pennsylvanias; Brazil is larger than the United States, leaving out Alaska; Chile is as long as the distance from Maine to California; even Panama's territory equals two Switzerlands.

Despite the heroic labors of Protestant missionaries for over a century, the hearts of the two great continents, Asia and Africa still remain "unoccupied fields."

From the report of the World Missionary Conference, Edinburgh, 1910, the following summaries are given:

(2) Unoccupied Fields in the Heart of Asia.

Starting in Manchuria at approximately one hundred and twenty-five degrees of east longitude, the province of Helung-kiang contrib-

utes 1,500,000 who are without any missionary provision whatever. Moving westward the needs of at least 2,500,000 of nomad Mongols come into view, who live in the desert of Gobi and the stretches of Mongolia. Still westward lies the Chinese province of Sing-Kiang, including Chinese Turkistan, Kulja, Zungaria and outer Kan-su, with a population of over 1,000,000. The establishment of three small missionary outposts within this vast territory at Yarkand, Kashgar and Urumtse alone prevents its entire inclusion in this vast sweep of unrelieved darkness. Southward, through Kan-su, Tibet is reached. Here there are about 6,000,000 people as yet wholly destitute of missionary ministration. Westward is Afghanistan, with 4,000,000 and north of Afghanistan, Bokhara and Khiva, which, together with the Mohammedans of Russian Turkistan and Russia proper, represent a population of at least 20,000,000 all of them without a missionary.

In addition to the principal Asiatic countries named in the above paragraph we must pause to notice certain others in detail. The small independent state of Bhutan lies among the Himalayan mountains, between Tibet and Assam. Its population, estimated at 300,000, is wholly untouched by missionary influence. The same is true in scarcely less degree of French Indo-China lying east of Siam and including the five states of Annam, Cambodia, Cochin-China, Tonking and Lāos. The American Presbyterian Mission to the Lāos of Siam, begun 1867, encountered severe persecution but in late years a marked movement towards Christianity has shown itself, more than 3,000 converts being brought in in 1913. Two Swiss Brethren, the only Protestant workers in Indo-China report a great desire on the part of the Lāos to receive Christian teaching, but the country is closed by the French Government to

Protestant missions. The population is over 18,000,000.

Arabia, part pagan, part Moslem, is destitute of missionaries except on the East coast and in the neighborhood of Aden. No missionary has crossed the peninsula; no mission station exists in the interior. The population untouched by Christian influence is not less than 4,000,000.

In Eastern Syria, in Persia, in the Malay Peninsula are whole populations still unreached.

Large is the task still before us in Japan. Out of a population of 52,000,000 people fewer than 200,000 are Christians, many vast districts with teeming populations having but one mission station. Forty million people live outside the reach of any Christian influence, foreign or native.

In India, oldest of fields, governed by an enlightened Christian nation, large portions of the United Provinces, of Eastern Bengal, Chota Nagpur, South Assam, the hill forests of Burma, the Central Provinces, and above all the Native States are unmanned. Sixteen millions in the United Provinces alone are without an ordained foreign missionary. In Central India we find whole governments with scarcely a mission station; in Sindh, Western India, there is a Mohammedan population, seventy-six per cent of the whole, practically untouched.

In China the unfinished task is gigantic. Although one hundred and four societies are at work there the proportion of missionaries to the population in several of the provinces is less than one to 200,000.

The populations still unreached by the Gospel can be numbered only by millions, for many enormous provinces are included. There are 1,557 cities without missionaries.

(*3*) *Unoccupied Fields in the Heart of Africa.*

To a greater degree even than in the case of Asia, the heart of Africa constitutes a vast unoccupied field.

Scattered over a territory of immense area without counting the desert stretches of the Sahara, and fairly unified in its character there are to be found some 50,000,000 people—almost one-third of the continent—not only unreached, but without any existing agency having their evangelization in contemplation as far as actual projected plans and hopes are concerned. This area begins a few hundred miles south of the Mediterranean coast and includes as we shall see portions of Tripoli, the Province of Oran, the southern half of Algeria, the Atlas Riff Country, the Mulaya Valley, the Sus Valley, and the Sahara district of Morocco; the uncounted thousands of nomads in the Sahara proper; Rio de Oro with a population of 130,000; 8,000,000 in Senegambia and the Niger District; some 1,700,000 in French Guinea; 1,500,000 in Dahomey, some 500,000 in the Ivory Coast and over 800,000 in Portuguese Guinea; about 1,500,000 pagans in Liberia, 500,000 in Togoland; some 4,700,000 in Northern Nigeria; 3,000,000 in Kamerun; some 8,000,000 in the French Congo, besides 4,000,000 of the Baghirmi and Wadai districts; several millions at least out of the 30,000,000 of the Belgian Congo; a large population in Nyasaland; some 2,500,000 in Portuguese East Africa; about 2,000,000 in German East Africa; 3,000,000 in British East Africa; about 2,000,000 even yet in Uganda and 750,000 in the Italian, British and French Somalilands.

We must note in a special manner the vast and important region in the West of Africa called the Sudan, the "Country of the Blacks." It has a popu-

lation of 40,000,000 and is divided into three regions, the Western, the Egyptian and the Central Sudan. Only the merest beginnings have been made for its evangelization, for less than a score of missionaries are found in the entire area. In fifteen years, on the other hand, the progress of Islam has been an amazement to the world, and everywhere the primitive native paganism is giving way before the fierce propaganda of the prophet. The Christian Church in Africa needs to wake up and take alarm if she would even hope to maintain her present place. "Islam is spreading with the certainty and irresistibleness of a rising tide."

Spanish and French West Africa, including the valley of Upper Senegal and more than two-thirds of the course of the Nile have been hardly touched by Protestant missions.

Turning to East Africa we find Abyssinia a small independent kingdom numbering about 10,000,000 souls. In the fourth century the population was converted to Christianity (Alexandrian and Coptic). But here the situation is peculiarly critical, whole tribes, once Christian, having become Mohammedan within twenty years. Abyssinia has one Protestant mission only. The tribes of Somaliland in the main have embraced the Moslem faith.

A BRIEF READING LIST

The fifteen books in the United Study of Missions Series are especially recommended as specializing on their respective subjects. Individual Missionary biography, while of great value in connection with this study, is too voluminous to be given in these limits. The books most practically useful to the average student are marked thus (*).

CHAPTER I.

**The Ethics of Force*, Warner (World Peace Foundation, 1905) $0.55.

Conflict of Christianity with Heathenism, Uhlhorn (Scribner).

Latin Christianity, Milman (Crowell, 1881).

**History of European Morals*, Lecky (vol. II, chap. IV).

**Addresses on War*, Sumner (World Peace Foundation) $0.60.

War Inconsistent with the Religion of Jesus Christ, Dodge (World Peace Foundation) $0.60.

**Essay on War*, Dymond (World Peace Foundation).

The Reformation, Walker (Scribner, 1900) $2.00.

CHAPTERS II AND III.

**Two Thousand Years of Missions*, Barnes (American Culture Press).

**Short History of Christian Missions*, Smith (Scribner) $0.75.

Conversion of the Continental Teutons, Merivale.

**Apostles of Mediaeval Europe*, Maclear (Macmillan) $0.25, paper.

**The Eastern Church*, Stanley (Everyman's Library) $0.35.

**Christian Epoch-Makers*, Vedder (Griffith & Rowland Press).

Latin Christianity, Dean Milman. For Rome after Conversion of Constantine see vol. I, chap. II. On Islam, vol. IV, chaps. I and II.

Rise of the Medieval Church, Flick (Putnam, 1909).

Monks of the West, Montalembert (Hennerly).

**Gesta Christi*, Brace (Armstrong, 1882). Part II especially.

The Crusades, Archer and Kingsford (Putnam).

Life of Charlemagne, Hodgkin.

How Europe was Won to Christianity, Stubbs (Macmillan).

Memorials of Canterbury, Stanley (Everyman's Library) $0.35.

"*In His Name*," Hale (Houghton Mifflin).

Hypatia, Kingsley.

The Talisman and Ivanhoe, Scott.

The Spell of France, Mason (L. C. Page Co., 1912) $2.50. Chaps. II, XIV and appendix.

The Papacy during the Reformation, Creighton.

History of the Christian Church, Fisher (Scribner). For fuller details in this field see *Neander's Church History*, vols. I and IV.

Islam: a Challenge to Faith, Zwemer (Student Volunteer Movement.)

CHAPTERS IV AND V.

**History of Protestant Missions*, Warneck (Revell, 1901). This standard work, although out of print can be found in libraries.

**Short History of Christian Missions*, Smith (Scribner) $0.75.

Moravian Missions, Thompson (Scribner).

**Christian Missions and Social Progress*, Dennis (Revell, 3 vols.).

Life and Letters of Luther, Smith (Houghton Mifflin, 1911).

Life of Erasmus, Froude (Scribner, 1894).

**A Hundred Years of Missions*, Leonard (Funk & Wagnalls, 1903) $1.20.

Social Aspects of Foreign Missions, Faunce (Missionary Education Movement) $0.50.

**The Modern Missionary Century*, Pierson (Revell) $1.00.

Report of Ecumenical Conference, New York, 1900 (American Tract Society).

In the Valley of the Nile, Watson (Revell) $1.00.

China in Convulsion, Smith (Revell, 2 vols.) $5.00.

The Islands of the Pacific, Alexander (American Tract Society).

Miracles of Missions, Pierson (Funk & Wagnalls, 1905).

The Kingdom in India, Chamberlain (Revell) $1.50.

Missionary Heroes of the Lutheran Church, Wolf (Lutheran Board).

Pioneer Missionaries of the Church, Creegan (American Tract Society, 1903).

Heroes of the Missionary Enterprise, Field (Lippincott, 1908).

CHAPTER VI.

**Christianity and International Peace*, Jefferson (Crowell, 1915).

The Fight for Peace, Gulick (Revell, 1915) $0.50.

History as Past Ethics, Myers (Ginn & Co.).

**Swords and Ploughshares*, Mead (Putnam) $1.00.

Penn's Peace of Europe (Everyman's Library) $0.35.

The World's Highway, Angell (Doran, 1915).

Selected Quotations on Peace and War (Federal Council of Churches, 1915).

The Quakers in the American Colonies, Jones (Macmillan, 1911).

Called to the Colors (Christian Woman's Peace Movement, 1915).

In the Vanguard, Trask (Macmillan).

The Quakers in Great Britain and America, Holder (Neuner Co.).

**Echoes from Edinboro*, Gairdner (Revell, 1910) $0.50.

**Christianity and the Nations*, Speer (Revell) $2.00.

Social Christianity in the Orient, Clough (Macmillan) $1.50.

The Call of Korea, Underwood (Revell) $0.75.

The Education of Women in Japan, Burton (Revell) $1.25.

**New Era in Asia*, Eddy (Missionary Education Movement) $0.60.

Missionary Principles and Practice, Speer (Revell) $1.50.

**The Present World Situation*, Mott (Student Volunteer Movement, 1914).

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